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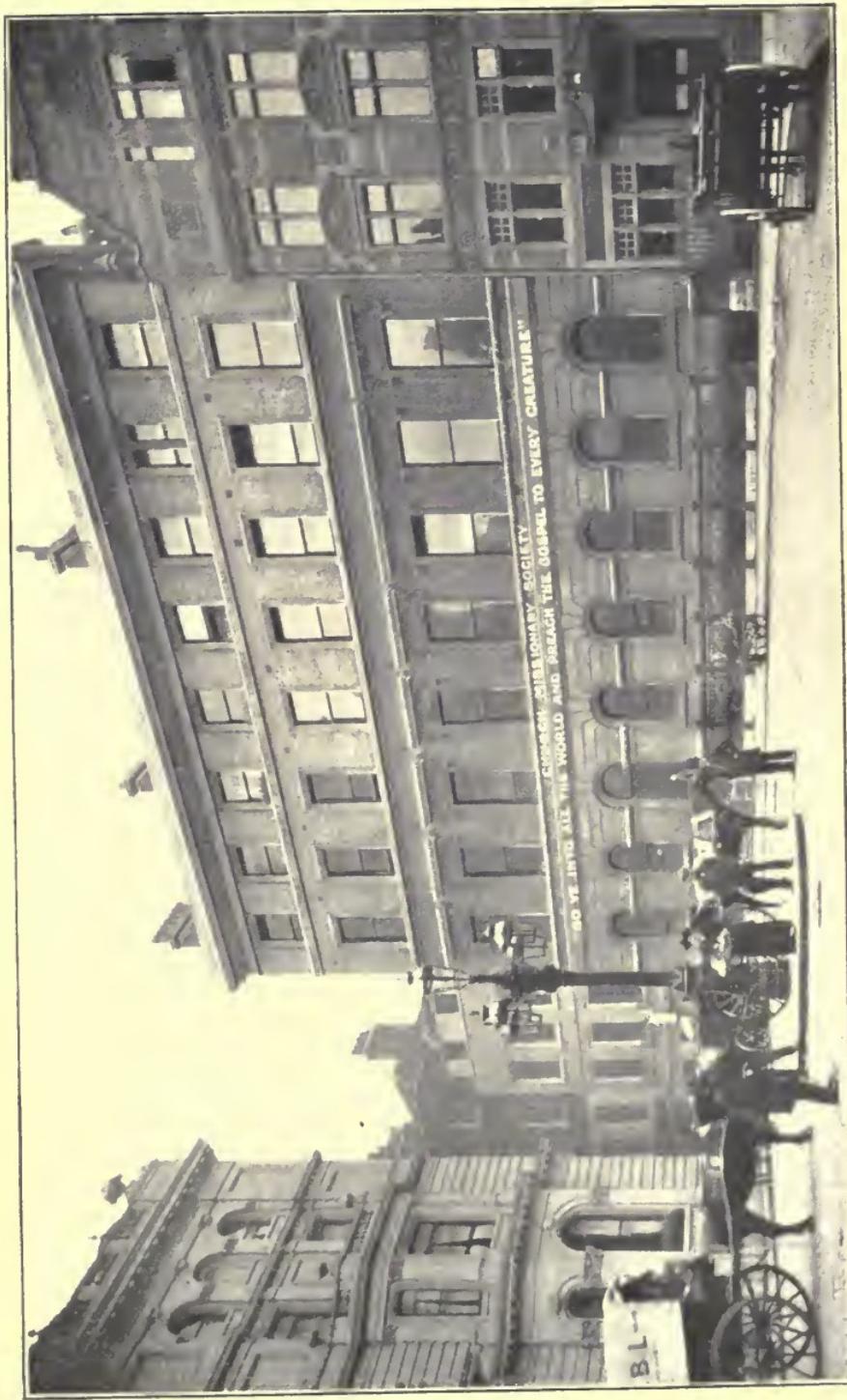


IN SALISBURY SQUARE.





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*The House Itself.*

# IN SALISBURY SQUARE.

By

IRENE H. BARNES,

*Author of 'Behind the Pardah,' 'Between Life and Death,' etc.*

WITH PREFACE BY

THE RIGHT HON. SIR JOHN H. KENNAWAY,  
BART., C.B., M.P.

ILLUSTRATED BY THE

MEMBERS OF THE KENNAWAY PHOTOGRAPHIC  
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## PREFACE.

**T**HERE is so much of interest and affection centring in the home of the Church Missionary Society that it is fitting that more should be known of the history of the building within whose walls its work is carried on, its records preserved, and its policy laid down.

There are thousands who love and work and pray for the C.M.S., but who know it only through the speeches they hear at public meetings, the letters of missionaries, or by the study of its publications.

*Non cuivis homini contingit adire Corinthum.*

It is not every one who has leisure or opportunity to turn aside from the busy throng of Fleet Street into the quiet court of Salisbury Square. It is only those who do so who can inspect the working of the machinery which sends the good ship ahead, imbibe the spirit of the place by being brought into almost living touch with the great men of the past who have builded on sure foundation a work, not theirs, but God's. Nor is this all. It is right and uplifting so to get in touch with the past ; it is even more so to realize the unceasing strain entailed in the daily routine and the joy of service and the devotion which the work inspires in those who are led to embrace it.

But the visitors must necessarily be few, and

those who come need something more than a short inspection to tell them the history of the place.

It is with the desire that the doors may be thrown more widely open, and that many now shut out may enter in, that this book is written, and with the prayer that fuller knowledge may deepen love, may quicken effort, and call forth sacrifice that I write these few and simple words of introduction.

*John H. Kennaway*

*President*

#### AUTHOR'S FOREWORD.

IT is in no spirit of adulation of a Society, its workers or its work, that this little book has been written. From the oldest to the youngest member of the C.M.S. staff the heartfelt desire in reference to any success which may have been vouchsafed to them is *Non nobis, Domine*, and that they personally should remain hidden behind their Master and His work. For the sake of clearness and intelligibility it has been found necessary to introduce many of them by name, and to them both Author and Readers are indebted for information and for sacrifice of personal preference in view of furthering interest in the one great Enterprise.

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# IN SALISBURY SQUARE.

## CHAPTER I.

THE  
HOUSE  
ITSELF.

The  
Church  
Missionary  
House.

Christiana answered, ‘We understand that this is a privileged place.’—*John Bunyan.*

HERE and there, often in unexpected places, some prominent and others hidden in corners of that intricate tangle of thoroughfares, streets, and courts called the City of London, may be seen buildings around which gathers a halo of peculiar interest. Among these may certainly be reckoned the Homes of Societies whose aim is to spread the Gospel of Christ on earth, and to which the thoughts of thousands in all parts of the globe continually turn. Their walls are hallowed by prayer. Their business transactions affect not an Empire but the world. Within their doors the history of the Kingdom of God is being both made and recorded. To enter with the footstep not of mere curiosity but of real desire to learn better about it so as to pray more for it is to become a true shareholder in a divine enterprise. It is with this end in view that we propose a visit to the Church Missionary House itself.

To turn into Salisbury Square out of the surging

tide of human life that flows through Fleet Street is to reach a comparatively quiet backwater of the City. Although its asphalted roadway yearly becomes a scene of greater toil and moil, a certain stillness settles upon it now and then. A flock of pigeons that are ever faithful to its precincts will flutter down from the surrounding housetops and window ledges to make a hasty meal of the grain scattered unwillingly by the hungry cab-horses, or thrown to them in handfuls by some kind-hearted cabman. Never disturbed by the hurrying feet of the passer-by, or clatter of horse-hoofs, the iridescent and grey-blue plumaged birds with their air of fearless security, are a kind of relic of bygone days when the Square was far enough from the City to be called the country.

Salisbury Square, or to give it its ancient name, Salisbury Court, possesses many historical associations. Few, perhaps, who visit it and its prosaic *entourage* of warehouse-lined lanes would imagine that Henry VIII and Charles II had ever frequented its neighbourhood. Those were its palmy days. In the middle ages (1580) it formed the courtyard of the inn or London house of the Bishops of Salisbury, in which they resided when summoned to London on Parliamentary or other business.

At that time Fleet Street and the Strand were considered so dangerous a neighbourhood that their lordships were admired for their courage and self-denial in living in the ‘Wilderness,’ for that was the name given to the site on the south side of the Square, now partly occupied by the *Salisbury Hotel*. Hutton Street, at the foot of Primrose Hill leading to the Embankment, still bears the inscrip-

tion, ‘formerly Wilderness Lane.’ Subsequently a bishop who held the see of Sarum granted a long lease of his ‘hostel’ to the Dorset family, and during their occupancy Salisbury Square was known as Dorset Street. There is still a Dorset Street leading out of the Square, parallel with Primrose Hill. Ultimately Bishop Jewel enacted a re-settlement of the property of the Bishopric, the town-house was given up and was eventually pulled down and converted into ‘good buildings.’ Although the connexion of the Bishops of Salisbury with Salisbury Square ceased, the name still clung to the spot and has outlived all later associations.

In Queen Elizabeth’s time the situation of the Square was regarded as quite in the ‘West End’ of London, and was inhabited by the nobility, the Cecil family occupying a large mansion on the site, until it was destroyed by the Great Fire of 1666. The Black Friars lived to the east of ‘Salisbury Court’ and the White Friars to the west. Subsequently however, in the time of the Stuarts, the place degenerated into the St. Giles’s of that day, and was recognized as the moral cesspool of London ; for, as Salisbury Court claimed the privilege of being exempt from City government, it became a debtors’ sanctuary, and a thieves’ paradise. To quote from *Alsatia*, ‘At the latter end of Charles II’s reign, the dregs of an age that was indeed full of dregs were vatted in that disreputable sanctuary east of the Temple, composed of broken lawyers, skulking bankrupts, sullen homicides, thievish money-lenders and gaudy courtesans.’

But in the eighteenth century the neighbourhood improved. Richardson the celebrated novelist lived

in a house he had built for himself, in the north-west corner of what now became Salisbury Square, having written and printed his *Pamela* at No. 12 (now rebuilt and occupied by a large business firm), and Dr. Goldsmith, his press-corrector, had a printing establishment close by. Although perhaps it has not kept the reputation claimed for it by the historian Stow of being ‘a handsome, open and airy square, on the west side all taken up with good buildings, the best inhabited of any in the Court,’ we are sure that the friends of the Church Missionary Society would maintain that the ‘west side’ is still ‘the best inhabited.’

The very name of Salisbury Square has become dear to friends all over the country and all round the world. It is not too much to say that to many a supporter of the Society their interest in the Church Missionary House in Salisbury Square is full of reverence and affection. Many a hidden worker and invalid friend far away from the Metropolis cherishes the desire, or sorrowfully relinquishes the hope, of visiting the grey smoke-begrimed building across whose façade runs the watchword that is the *raison d'être* of its existence and the inspiration of its activities : ‘ Go ye into all the world and preach the Gospel to every creature.’

The present large block, the main building, occupies the site of three ancient private houses in the Square, Nos. 14, 15, and 16. Who were the first inhabitants of No. 14 we are not able to say, but from the *London and Middlesex Survey* (published in 1815 by Brayley and Nightingale) we discover that it was ‘ lately the central house of the Royal Jennerian Society,’ the writer quaintly remarking

that ‘it is now occupied by the Church Missionary Society, a very respectable and most laudable institution.’ Thus from very early days, No. 14 was the home of far-spreading benefit to mankind, philanthropy and vaccine having now, however, been succeeded by evangelization and the Gospel! Either No. 15 or 16—history does not relate which—was at one time the residence of two old maiden ladies, by name the Misses Jones. ‘They kept,’ we are told, ‘a yellow chariot to ride in, and the stable for their horses was in a wood-yard at the foot of Primrose Hill.’ It is difficult, under present conditions, to imagine the two sisters after enjoying their afternoon drive by the Thames river-side returning between primrose-strewn banks to their country house! Yet the narrow steep lane, one of the southern outlets of Salisbury Square running down to the Embankment, to this day bears the name of Primrose Hill. It is needless, however, to explain that if once mossy and flower-besprinkled, it certainly is so no longer. Now, Primrose Hill is certainly an ironical name for a granite-flagged and soot-begrimed thoroughfare, seldom free from the noisy clatter of horse-hoofs, sliding reluctantly down its abrupt descent.

As early as 1813 ‘No. 14’ became the head quarters of the C.M.S., being at one and the same time the office of the Society, the residence of the Secretary, and the training home for missionaries. Until that time, from 1799 to 1812, the Committee Meetings had been held in Mr. Goode’s study, at St. Anne’s Rectory on St. Andrew’s Hill,<sup>1</sup> while the

<sup>1</sup> A fact afterwards commemorated by a tablet over the chimney-piece.

office was in Mr. Josiah Pratt's house in Doughty Street, and subsequently the governing body met in a Committee Room hired at Mr. Seeley's book-selling shop in Fleet Street. Here at No. 14 at first lived for several years Edward Bickersteth, father of Bishop Bickersteth, late of Exeter, and grandfather of the second Bishop of the Church of England in Japan, and here he trained many candidates for missionary service. Room after room, however, was absorbed by the increasing business, and then the house became exclusively an office, the Secretaries moving into the suburbs, and the College at Islington being opened. At length, when the Society was sixty years old, it was found impossible to carry on the work in such small premises.

A few weeks after the Society had celebrated its first Jubilee, in 1848, the Committee recorded their opinion that their hired house, No. 14, Salisbury Square, was too small, and directed the Secretaries to look out for another. In 1852, a house in Bridge Street, Blackfriars, was suggested, but was unanimously rejected because the Fleet Ditch ran under it. Not until February, 1857, was the purchase of Nos. 15 and 16 Salisbury Square made, and in 1862 the Society moved into its own freehold building which had meantime been erected, while the vacated house next door, No. 14, became a small old-fashioned Scotch Temperance Hotel.

The Foundation Stone of the new building was laid by the President, the Earl of Chichester, on February 5th, 1861. Singularly enough no one at the present day is able to determine the exact position, although there is a traditional spot. Its location is an unsolved problem! In the many

alterations and additions made to the building, its whereabouts, unfortunately, have been entirely lost sight of. A plan of the building, with the Society's Jubilee Medal and some coins in a glass bottle, were deposited under an enamelled slab, bearing the following inscription :—

TO THE GLORY OF GOD  
IN THE EXTENSION OF THE KINGDOM  
OF HIS DEAR SON, JESUS CHRIST,  
THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE  
EAST  
ERECTED THIS HOUSE  
IN THE YEAR OF OUR LORD, ONE THOUSAND EIGHT HUNDRED  
AND SIXTY-ONE  
AND IN THE SIXTY-SECOND YEAR OF THEIR OPERATIONS.  
THE FOUNDATION STONE WAS LAID  
ON THE FIFTH DAY OF FEBRUARY, 1861,  
IN THE PRESENCE OF THE COMMITTEE  
BY  
THE RIGHT HONOURABLE THE EARL OF CHICHESTER,  
PRESIDENT.

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it."—ISAIAH ii. 2.

When the new House was ready in the following year and the inaugural day arrived, the Committee first assembled in the old room, so full of sacred memories and associations connected with labours of forty-eight years, and engaged for a few moments in solemn retrospection of the past in the light of God's special leading and providence. Lord Chichester presided. Prayer was offered by two Secretaries, and a veteran missionary, the Rev. Joseph Fenn, read 1 Chron. xxix. Then the Committee rose, wended their way to the handsome and substantial new building, and re-assembled in the room

which is now called ‘the old Committee Room.’ Here, after the Editorial Secretary, the Rev. J. Ridgeway, father of the present Bishop of Kensington, had read the second chapter of St. Paul’s Epistle to the Ephesians, the President addressed the gathering and related a strikingly appropriate anecdote of Queen Elizabeth’s visit to Lord Bacon. ‘Your house is too small,’ said the Queen. ‘Large enough for me,’ replied Bacon; ‘but your Majesty’s presence has made me too large for my house.’ ‘God’s blessing on our labours,’ remarked Lord Chichester, ‘has made us too large for our house.’

On the completion of this new C.M. House a water-colour drawing of it was made by the clerk-of-the-works who had superintended its erection. This view now hangs in one of the rooms and shows a quaint figure walking up the steps. His name was John Pearce, who for many years was a noted personage in the House, wearing a semi-clerical costume which included a white neck-tie and a broad-brimmed hat. He acted as a kind of office factotum, doing for the House generally much of what is now done by the juniors and office lads. He was a freeman of the City of London.

Twenty-one years passed, and again God increased the responsibilities and the labours by increasing the labourers of the Society, so that there was ‘not room enough’ to contain the ‘blessing.’ The Society’s Missions extended in all parts of the world, and the business at home grew more and more exacting. It became imperative to enlarge the House. In 1883 the small Temperance Hotel—the original C.M. House—was purchased and pulled down, and a new extension to the existing house was

built on the site. Thus, House No. 2. annexed House No. 1, and the whole became House No. 3—the present large building.

The difficulty of raising funds for the new House had been overcome in a remarkable manner. The Rev. E. H. Bickersteth, afterwards Bishop of Exeter, and a son of one of the early Secretaries, ever a generous and resourceful friend of the Society, proposed that substantial sums of not less than £100 should be given by friends in memory of departed brothers and sisters in Christ, whose names thus commemorated should be inscribed on a tablet in the House. In less than twelve months £18,000 had been subscribed in the way suggested. The handsome brass *In Memoriam* tablet may be seen on the wall of the first floor landing facing the central staircase, and contains one hundred and twenty names of persons commemorated, including those of Fowell Buxton, Fox, Kennaway, Lamb, Henry Martyn, Pratt, Venn, Weitbrecht, and Wright; while two inscriptions run thus:—‘Loved ones gone before,’ and ‘Many who in life loved the C.M.S.’

The New Wing of the House, in point of fact, was presented free to the Society without one penny of missionary funds being even borrowed. In addition to the large room covering the whole area from front to back of the building, to be used thenceforward as the Committee Room, smaller rooms above and below were available for the Home Organization and the Editorial and other Departments—a great gain to the long-cramped workers. On March 4th, 1885, the Opening took place. The new Committee Room was crowded by old friends

of the Society, the Venerable President, the Earl of Chichester, who had then held office for fifty years, occupying the Chair. At this meeting for prayer and praise, a retrospect of fifty years was given by the Rev. Wigram, the Hon. Clerical Secretary, and during the proceedings Mr. Alexander Beattie, V.P., who had served on C.M.S. committees in India and England for fifty-four years, unveiled and formally presented to the Society an admirable portrait of the President, which we shall look at later on in our tour of the House. At the present day only two of the speakers on that occasion, viz., Mr. Sydney Gedge and Bishop Bickersteth (then Dean of Gloucester), remain with us. The Rev. C. F. Childe, Principal of the Islington College, offered the special thanksgiving to God for this new token of favour towards the Society ; and a memorable meeting closed with the singing of—

“ All hail ! the power of Jesus’ Name.”

On the following evening several hundred friends accepted the invitation of Mr. and Mrs. Wigram to a Conversazione given in honour of the occasion ; and a few days later about a hundred men of various trades and handicrafts who had been employed on the new building were invited to a workmen’s tea.

Once again, in 1900, after an interval of fifteen years the place became ‘ too strait ’ for the activities of the Home staff, for in that brief period the force of foreign workers in the field had trebled and the work of administration and organization had correspondingly increased. Room after room had over-

flowed with workers, and an additional one had been erected in the roof! Underground passages, where none but artificial light could ever penetrate, had been requisitioned, and corners of already appropriated rooms had been claimed by those in charge of sections of the steadily growing organization. Moreover the Medical Department and the Women's Department had sprung into being since 1885 and had rapidly developed, while the Publication Department had extended its operations immensely and had already opened warehouses and publishing offices.

It is not generally known that the C.M. House has two frontages, one in Salisbury Square and one in Whitefriars Street. The two portions are connected only by a sub-way or tunnel under a quaintly-named public thoroughfare, Hanging Sword Alley, immortalized by Dickens in his *Tale of Two Cities* as containing the residence of 'Mrs. Cruncher,' who, it will be remembered, caused her husband much annoyance by her habit of praying for him—'flopping,' as he used to call it. The Alley, according to the novelist's description, must have been a dismal hole in his day, and we cannot call it, or its neighbour Whitefriars Street, an exhilarating locality to-day. The latter thoroughfare, however, leading from Fleet Street down to the Embankment, forms a convenient trade entrance and exit to the House. In order to obtain the frontage in Whitefriars Street the Society leased three small houses from St. Bride's Vestry; but for many years after the erection of the new house in 1862 two of these were let to a chimney sweep. Increasing need of office accommodation at length compelled the Society to

re-occupy the premises, and they now form the offices and warehouse of the Publication Department, which we shall visit by-and-by.

At one time, in the seventies and eighties, it was possible to allot rooms in the House to visitors during their stay in England. Bishop Crowther was once a guest, and in 1879 three Baganda envoys, Namukade,<sup>1</sup> Kataruba and Sawaddu, who were sent by King Mtesa with a letter to Queen Victoria, with four attendants, were housed in rooms overlooking Hanging Sword Alley. It is difficult to realize in the closely packed store-house, where thousands of the *Intelligencer*, *Gleaner*, *Awake!* and *Round World* now repose on numbered racks reaching from floor to ceiling, that here was the sitting-room and there the bedroom of those three remarkable C.M.S. 'boarders.' But in the person of a warehouseman who has been in the service of the Society for thirty years, we have not only a guide to the spot, but one who waited upon the three 'earls' as they were said to be, and was able to communicate with them by means of Arabic he had acquired abroad.

The three ambassadors, slight in build, very black in colour, with short woolly hair, had features less heavy and more intelligent than the common negro type. But how vastly different were they in character and bearing from the two later representa-

<sup>1</sup> Whilst this book was being written an Editorial in *Uganda Notes* (May, 1905) appeared as follows:—

'Namukade, one of the envoys sent by King Mtesa to the Queen of England in June, 1879, was baptized on March 26th, taking the name of Firipo (Philip) after the Rev. Philip O'Flaherty who accompanied the party back from the coast in March 1881.'

tives of Uganda who visited the Church Missionary House in 1902 ! In the one case were three chiefs, courtiers of a pagan king, hostile to the Christian religion, representatives of a country whose very existence had been unknown to the world at large some seventeen years previously, and who when asked by Queen Victoria to sign their names in her birthday book could only manage to produce something like a large straggling N with flourishes. In the other were the Prime Minister of a native kingdom included in a rapidly rising British Protectorate, Apolo<sup>1</sup> the Protestant Regent of the Christian boy king Daudi (David), and his gentle and sagacious 'secretary,' Ham Mukasa—both of whom had already produced works in their own language. No more striking object-lesson to demonstrate the fact that the entrance of God's Word giveth light, could surely be found than these two groups of visitors from Uganda to Salisbury Square !

But we have been allured into a digression. We were speaking of the over-crowded condition of some of the offices. This at last became too serious to be longer endured ; work and workers were suffering, and accordingly, in 1901, the much needed enlargement was arranged for.

Next to the C.M. House on the south side stand two small houses. The first of these immediately adjoining the House could not be secured, but the other one which in the rear actually joins the C.M.S. main building (the small house between having only a frontage) was purchased with an adjoining

<sup>1</sup> Among the Birthday Honours announced at the close of June, 1905, we rejoiced to notice the name of Apolo as the recipient of an Honorary K.C.M.G.

courtyard and other buildings on its west and south sides. This ancient private dwelling-house, No. 18 Salisbury Square, probably built some three or four hundred years ago, is full of quaint nooks and corners, and an unmistakable old-world air lingers about the rooms, with their uneven floors, deep window-sills, wainscotted walls, fire-place ‘hobs’ and corner cupboards. One or two panes of green knotted glass still exist in the old-fashioned many-paned windows. The very substantial hall door, surmounted by an iron-framed fan-light, is protected by a massive chain. This, by crossing the width of the door and fastening into a peculiarly contrived spiral hook, forms a formidable barricade at night, as it did a hundred years ago when Salisbury Square was notorious for its ‘robbers.’ A visit to the basement of this house is interesting to a lover of antiquities by reason of its arched vaults, its diminutive windows and capacious fire-places, and the huge beams supporting each low-pitched kitchen ceiling. The cellar doors have solid iron holdfasts, and an iron cistern still in use bears an embossed date —‘1780.’

These premises, as we have noticed, form three-fourths of a quadrangle enclosing what was once a stable-yard. After serving as a private house they became a factory, and were occupied for more than a hundred years by Messrs. Peacock, Mansfield and Britton, famous Bible and Prayer-Book binders; and it was from their representatives that the Society acquired the property. From some of the rooms even now the odour of paste and glue has scarcely departed! Yet a remarkable transformation has taken place; for to this new C.M.S.

'Wing' were transferred in the autumn of 1902 the whole of the Accountant staff, that of the Editorial Department, the Shipping Department, the voluntary workers of the Gleaners' Union the Sowers' Band, and the Home Preparation Union. Here, too, at length was found room for a Museum. When a mere lobby off the Inquiry Office was recently appropriated by the Secretary for work among men, every cranny of this intricate annexe was inhabited. The 'stables' and 'coach-house' became the storage-room of the Shipping Department, an upstairs 'kitchen' under the decorator's magic-wand grew into the H.P.U. lecture-room and office, and the 'scullery' adjoining was match-boarded off and otherwise metamorphosed for the use of the Assistant Editorial Secretary. In the 'sitting-rooms' and 'bedrooms' are installed editors of the various magazines, and where binders once stood stitching, pasting and gilding, Gleaners' Union or Shipping Department workers may now be seen quite as busily, though differently, employed, or the Society's consulting Physician may be found examining the physical condition of candidates or missionaries.

A ground plan of this quaint property would be interesting and instructive to the visitor for the first time, who is generally glad of the offices of a guide in the person of the hall-porter! It is not an uncommon occurrence to find a lady or gentleman with bewildered air wandering up and down the staircase or in the passages looking for the H.P.U. lecture-room among the Editorial Offices, or inquiring at the Shipping Department for the whereabouts of the Editorial Secretary!

Those who know the environments of Salisbury Square and the close proximity of the House to paper and printing warehouses will be prepared to find that precautions of every kind are taken to prevent an outbreak of fire. The archives of the Society—books, Minutes, letters, MSS. and various other documents—are secured in fire-proof rooms and iron safes. Fire hydrants, hose buckets and extincteurs are everywhere in evidence. Long may they repose in idleness! By God's goodness, although the House has been in peril more than once it has suffered little harm. Not many years after its erection the main building was in danger from a fire that raged in adjoining premises; but the prompt and energetic efforts of the staff directed from the roof over the Library kept the dividing wall cool and the dear old House was saved.

It is sometimes surprising to habitués of the House itself, to find that its whereabouts is unknown to many to whom Ludgate Circus and Fleet Street are familiar enough. Possibly were it less hidden from the public eye many a misconception about it might be cleared up. And probably then the Lay Secretary would not be in possession, as he is now, of an envelope addressed 'C.M. House, Esq.'!

## CHAPTER II.

### THE POWER HOUSE.

The  
Committee  
Rooms.

Out from these engines through a multitude of invisible tubes flows a ceaseless stream of electricity, a river of molten fire. Through the cables flows the flood of electricity, out into the streets and highways of London, Surrey, and Middlesex, burrowing under the pavements, climbing up towering pillars, flashing along overhead wires and rushing down the crooked 'arm' of whizzing tramway-cars to the engine. Through narrow lanes and miserable streets flows this widening electricity, rolling back pavement and houses and gardens like the furrow of a plough.—*J.B., Life in a Power House.*

**T**HE Committee Rooms in the Church Missionary House may be aptly compared to the Power House or central storage from whence comes the force that distributes electric motive power through a city or a district. It is not only because these are the rooms where deliberations are made that affect the prosperity and progress of missionary efforts well-nigh encircling the globe. It is not only because here plans and projects that concern the eternal destiny of millions in the Near and Far East are first thought out, discussed and adopted. It is not only because these rooms are almost exclusively used by men of ripe judgment, keen fore-

sight, and deep piety, who constitute the governing body of a Society that has 8850 spiritual agents under its control. Apart from, and yet closely interwoven with these great factors that contribute to the significance of these rooms, they have a stronger claim upon our attention. They are '*power-rooms*' in the highest and best sense, for they are *prayer-rooms*. Let us describe them and discover the way in which they are occupied day after day and we shall soon find out the truth of this statement.

We enter first the Large Room, which is on the first floor, and reaches from front to back of the building. This long room is lighted by six windows. Three at the east end overlook the Square with the graceful steeple of St. Bride's Church—'our own Parish Church'—in the near distance, and in the background, beyond a labyrinth of murky roofs and through a gigantic cobweb of overhead wires, rises the dome of the great Cathedral. Reflecting the sunlight from its gilded cupolas, or wreathed in blue river mist, or again appearing as a dim wraith-like form through London smoke or fog, St. Paul's, with its suggestive emblem of the cross surmounting the globe, is a dear and familiar object to many habitués of the House.

From the west end windows no view is obtainable except that of other windows belonging to business premises adjoining. The central recess on the north side of the room, between two substantial fireplaces, is fitted with a raised daïs and long leather-covered benches, on which distinguished visitors or missionaries are seated, who attend for interviews with the Committee from time to time.

This platform has an extension in the centre holding the Chair and Chairman's desk, whereon lies the little ivory hammer by which attention is recalled to the business that may be, for the nonce, suspended. Closely clustered round this central object are four long leather-topped tables, around which at Committee meetings are grouped the Secretaries, each having his allotted place, and some of the oldest and most regular members of Committee.

The south side of the room has three means of exit. Opposite the Chair is the principal doorway flanked on either side by bookcases with glass doors, and surmounted by that well-known object towards which sometimes the speaker's and more frequently the Chairman's eyes are ever and anon furtively directed,—the clock ! Was there ever a dial round which the hands revolved so rapidly as that plain-faced time-keeper ? Not unless it be its distant cousin St. Bride's chimes, which to the busy workers in Salisbury Square seldom appear to take breath between their silvery utterances.

Next to the east windows are double doors leading into the Honorary Clerical Secretary's room and office, and at the opposite end of the room is the door directly opening upon the landings, generally used for ingress and egress. Two small tables, chairs, several leather-covered Committee benches, and a somewhat decrepit, and therefore at times unwilling worker—the harmonium,—complete the furniture of this room which measures some fifty-three feet or thereabouts in length, and twenty-seven in width.

Perhaps the feature that first strikes the visitor and brings a note of inquiry to his lips is the red

damask that covers three of the four walls, and forms a drapery behind the large portraits which we will look at later on. These curtains are by no means luxuries, but very real necessities, for only by a contrivance of this kind was it found possible to stifle the echo which previously reverberated from the bare walls and made the Committee Room an impossible auditorium.

Quite lately electric fans and electric light have been introduced, and these again must not be considered non-essentials. No apartment of the big House has greater facility for getting over-heated both in summer and winter than this much-used and often crowded room. Although one's first impulse on a sultry afternoon is to open the east windows as widely as possible, second thoughts are invariably best, since a volume of sound mingles with the hot and dusty air that rushes in. The clatter of horse-hoofs, the hoarse cries of van-drivers and cabmen, the crack and clang and rattle of whip and chain and wheel over the granite 'setts' of the lanes which lead out of the Square, are not aids to the serviceableness of a room where deep thought is being exercised and speeches are being followed with earnest attention. No greater boon could therefore have been bestowed than the two modern appliances for light without heat, and ventilation without noise.

To turn for a moment to the past history of the Room. It is an interesting fact that the east end of it is the identical spot where the Committee met for the first time in 1813 and continued to meet for forty-eight years until the move in 1862. Thus the 'new' (present) Committee Room is really the old, and the 'old' Committee Room which we

will now enter is in reality the younger of the two places of meeting.

Quitting the Committee Room by the south-west door we pass along a tessellated passage that leads to the main gallery of the Building. Turning sharply to the right we find ourselves in a small lobby out of which the Library opens on one side and the 'Old Committee Room' on the other. Lighted by large windows at both ends this Room also has three exits, the principal one opening upon the main staircase. The walls here too are lined with portraits, and in addition there are glass cases that contain an overflow of curios from the Museum and Library, and always repay a few minutes' inspection.

Upon two brass tablets on the walls, presented by D. Cust, are engraved the names of one hundred and twenty-seven missionaries of the Society who have laid down their lives in Africa. Silent but eloquent tributes these to the cost at which the Dark Continent is being purchased for God ! In addition to the Committees and Sub-Committees which assemble here from week to week, every Thursday morning at eleven o'clock the Secretaries' Meeting takes place. The Hon. Clerical Secretary presides over this 'Cabinet Council,' at which some of the most important business of the Society, both home and foreign, is discussed by those in charge of its principal concerns. At this meeting plans for the following week are considered and prepared. Here are drafted some of the statements which a few days later are submitted to the Committees. Much of the hard thinking that must be done by those responsible for the well-being and progress of the

Society goes on in this Room. No question is too large or too small to be brought hither, and often its proceedings do not terminate until just before the Thursday Prayer-Meeting is about to begin.

While we linger in the Committee Rooms, let us recall the Committees who use them.

First in importance and numbers is the General Committee. This is the Supreme Governing Body of the Society. It comprises a far larger number of members than the twenty-four laymen who are elected year by year at the Annual Meeting. For every clergyman subscribing half a guinea per annum is a member and is entitled to vote. Moreover, Vice-Presidents and Governors are members, and as any person clerical or lay who subscribes £5 5s. per annum is a Governor the Committee Room would need enlarging indeed if each one entitled to do so were to attend each 'General Committee'! The only general qualification for membership is membership in the Church of England or Ireland, or its daughter churches of Canada, Australia, etc. There is an average attendance at its regular monthly meeting of from fifty to sixty members; it also holds special meetings now and then. The General Committee appoints all other Committees, confirms their Minutes or receives their reports, and is a final court of appeal upon every subject. It rarely, however, discusses the details of the business sent up by other Committees, but is mainly occupied with larger questions of missionary policy and administration that arise.

The Committee of Correspondence is responsible for the selection of missionaries and the direction of work in the Missions. Between forty and sixty of

its hundred members meet in the large room on the first and third Tuesdays of the month, and their discussions usually last from 11 a.m. (with a very brief interval for luncheon) until 4 p.m.

In order to deal effectively with the vast mass of business detail that comes before the Correspondence Committee, and that increases year by year, it has long since been found necessary to commit it in the first instance to smaller Committees. For this purpose the Society's Missions throughout the world have been divided into three Groups, about which we shall learn more when we visit the 'Foreign Office' of the House. A Group Committee has charge of the business of each of the Groups, and these also usually meet in the large Room.

In addition to seeing and accepting all new missionaries, the Committee of Correspondence also interviews the Society's missionaries soon after their arrival home for furlough, and again gives them their instructions before they proceed to the foreign field. Some of the most interesting occasions are those when missionaries of long or unique experience are welcomed home with hearty applause, and their tales of pioneering or scholastic work in frigid or in torrid zone are listened to with intense sympathy ; or when such are being taken leave of and are given opportunity to confide to the Committee 'fathers and brethren'—true colleagues all—the projects nearest to their hearts.

Again, it is the Committee of Correspondence which receives distinguished visitors and men of note who come to Salisbury Square from time to time. Who that was present can forget the visit of that 'Coronation visitor'—the Prime Minister

of Uganda—in 1902, and his earnest pleading with the Committee for ‘two hundred European missionaries’ for his country. Or again, what more interesting event of this kind has taken place in the Committee Room than the still more recent interview with the Alake of Abeokuta in his kingly robes, who removed his crown because he recognized (his interpreter was careful to explain) that he was in the presence of those who had met in the Name of the King of kings ?

Another important body is the Finance Committee which overlooks and checks the expenditure of the Society. It consists of about twenty laymen, selected for their business qualifications and knowledge of affairs. Once every month these experts meet in the Old Committee Room for the purpose of examining and checking the home and foreign accounts, the drawing of cheques, etc. As the question of Finance affects closely every movement of the Society at home and abroad, the Finance Committee has to do directly or indirectly with the arrangements of every department. It also acts as a House Committee for the appointment and supervision of the staff.

Closely allied with the Finance Committee is the Estimates Committee, whose title perhaps is not quite self-explanatory. Every autumn, immediately after the recess, this Committee considers the Estimates for the following year, sent home by the Corresponding Committees, Conferences, and Finance Committees in the several Missions, item by item, under the numerous heads of expenditure. These are examined and a report is drawn up, summarizing the results for presentation to the General Committee.

Later on the Revised Estimates of the current financial year are also presented ; and at a somewhat later date the Home Estimates are dealt with in the same way.

In a world-wide concern like the C.M.S. it is necessary for the Committee to give sanction to numberless items of expenditure many months in advance. And it is worthy of remark in passing that whatever policy be followed as regards the acceptance of missionaries, foreign missionary work is necessarily a work of faith. For the Society is annually committed to the expenditure of £200,000—£300,000 before a single shilling, it may be said, has been received towards the expenditure.

Whilst the main object of the two Committees we have just described is to regulate expenditure, it is the business of another Committee to raise funds. This is known as the Funds and Home Organization Committee, and consists of about forty members who also meet in the 'Old' Room. The appointment of Organizing Secretaries is one of the duties of this Committee, which also directs their labours. The Summer School, the Cinematograph Exhibitions, the Gleaners' Union Anniversary, the visits of deputations to all parts of the country, the preparation and issue of the Society's Publications —these are some of the concerns of this active body.

Last upon the List of Standing Committees comes the Patronage Committee which nominates the chief officers, such as the President and Vice-Presidents, Hon. Life Governors and Members, also the Preachers for the Annual Sermon, etc., to the General Committee for acceptance.

But this list by no means exhausts the number

of Committees and Sub-Committees that meet in Salisbury Square. For on an average five or six consultative gatherings take place every week. Here are the names of a few Committees which meet at longer or shorter intervals. Besides the Group Committees, each of which meets at least once a month, there are Ecclesiastical, Landed Property, Medical, Educational, Industrial, Foreign Literature, Annual Report, Childrens' Home Sub-Committees, &c., &c. The Committee Rooms are in fact seldom disengaged, and the Registers placed on a desk beside each door for members' names who are in attendance are well-filled volumes.

An inspection of these books of signatures leads us to notice the *personnel* of the Committees. We find they are no mere amateurs. Amongst the laymen are bankers, merchants, barristers, solicitors, doctors, engineers, military officers and private gentlemen. Perhaps the most striking element is that of retired Anglo-Indian officials. And here, surely, is an answer to those who contend that Military officers and Civil servants in India have a tale to tell of missionaries and their work far different from that which Missionary Societies are wont to publish. Men who have been Governors, Commissioners, Judges and Secretaries under the Indian Government are amongst the most regular and valued members of C.M.S. Committees. Men who have served the Crown also in various Colonies have from time to time given their services. Such men as these, having been most active friends and promoters of missionary labours in Africa, India and elsewhere, find their chief pleasure and privilege in devoting many hours of their well-earned retire-

ment to promoting the cause at home. Again, the clerical Committee members comprise not only clergymen of influence in the home church, but also retired missionaries and chaplains, and occasionally Bishops, who rejoice in thus continuing to further the work endeared to them by close association.

We have noticed the Chair upon the dais. That seat, around which gathers so much responsibility, is occupied on every important occasion by one who has rendered and is still rendering noble service, not only to the Society but to the cause of Foreign Missions, to the Church of England and to the whole Church of Christ. The Right Hon. Sir John H. Kennaway, Bart., M.P., whose father and grandfather had been warm supporters of the C.M.S., was unanimously elected to the Presidency, and was with unfeigned satisfaction welcomed to the Chair in this Committee Room on the Society's eighty-eighth birthday, April 12th, 1887.

We have called these Rooms in which some 256 Committee meetings are held annually, and which are like the hub of the C.M.S. wheel of activities, *prayer-rooms*. And so they are. It has even surprised some who have been long and ardent friends of the Society to find, when they have held office temporarily in the House, the habit that exists of frequent recourse to prayer. A long discussion over some knotty point will be adjourned instantly by the Committee when one member rises to suggest that a few moments should be spent in prayer for special guidance. The prayer which for many years has been used at the opening of the General and Correspondence Committees is printed in the volume of each Annual Report.

In 1900 the General Committee adopted for use at all its meetings the Mid-day Prayer for Missions as arranged by the Protestant Episcopal Church of America. We remember hearing a Delegate of the Ecumenical Conference of Foreign Missionary Societies remark that twelve o'clock was the true Ecumenical hour of prayer since it was then that the hands of the clock came together and pointed upwards. Be that as it may, the altogether happy custom of thus breaking off business and remembering the needs of the world at noon is based upon three hallowed mid-day events—the Crucifixion of our Lord, the Conversion of St. Paul, and the vision granted to St. Peter upon the housetop—set forth in three brief collects.

During the period of financial crisis in 1903, the Committee of Correspondence also suspended its business at noon, to lay before God very definitely and importunately the need of funds : and thus for a quarter of an hour, first one and then another member would lead the petitions of all in fervent extempore prayer. The ‘reward’ was indeed ‘seen of men’ in the highest income yet reached, viz., £407,000. To God be all the praise !

It may not be generally known that prayers are conducted every morning for the members of the Staff, in the large Committee Room.<sup>1</sup> At ten minutes to ten a junior clerk steps out of the Honorary Secretary’s Office on the first landing, swinging a loud-toned handbell that is the signal for prayers.

<sup>1</sup> The only exceptions are on Ascension Day, when the Staff assembles in St. Bride’s Church for an administration of the Holy Communion, and on Ash Wednesday, when a service is conducted there for them at 9.45 a.m.

*Part of the Committee Room : Morning Prayers.*





In response, doors to right and left are flung open immediately, and there is a sound of feet hurrying up and downstairs, all trending towards the Committee Room. The proceedings are in charge of members of the Secretariat in turn, one Secretary or Assistant Secretary being responsible for one month's duty. A brief passage of Scripture, usually part of the Daily Lesson, is read, and then follows an extempore prayer, or a shortened form of the Morning Prayers or of the Litany, never omitting the C.M.S. Cycle Collect. This ten minutes' service concludes so punctually, that as we rise from our knees, St. Paul's, St. Bride's and the Committee Room clocks are proclaiming the hour, and perhaps have not fully told their tale before the workers are scattered all over the building to begin or continue the day's duties that have been hallowed by prayer. On Monday, prayers begin five minutes earlier—9.45. A hymn is well and reverently sung by an assembly in which bass and tenor voices naturally predominate. This is followed by a short exposition from the Secretary in charge, always full of practical and stimulating teaching for the week that follows.

There are many occasions on which this same Room is the scene of a devotional gathering at which prayer predominates. As we shall learn when we go from one department to another, the various Unions hold their Quiet Days and Quiet Hours in this 'Power Room.' Occasionally it is lent to the S.V.M.U. Executive Committee for this purpose, and also to the London Banks' Prayer Union.

From time to time the Women's Department Secretaries invite the Secretaries of other Societies to

a united meeting for prayer, and on one recent occasion when the gathering was for women workers, seventeen Societies were thus represented—a gathering on which, we think, the Master's eye must have rested with special approval.

But the meeting for prayer which takes precedence of all other such gatherings in this Large Committee Room is the Thursday afternoon Prayer-Meeting which has gone on uninterruptedly for twenty years. It is usually presided over by a Secretary, and is made the occasion of laying before God any special requests for praise or prayer sent from the mission field, as well as those connected with the work at home. It is open to all who are interested in foreign missionary work. An especial welcome always awaits clerical and lay brethren who can attend. Many of the same faces are seen there week by week, whilst occasional visitors to town take the opportunity of joining in the Prayer-Meeting so well-known by report. Very frequently one or more missionaries on furlough find their way in, and feel that the hour from four to five is all too short. At 5 p.m. tea is provided in the Old Committee Room for all who come from a distance, so as to afford an opportunity for social intercourse.

The conduct of the meeting varies from week to week, each leader following his own predilection and method. But there is always a short exposition, and frequently some form of united prayer such as a litany, in addition to the special requests; so that the needs of all the work may be included and remembered. Recent news from the field is read in the shape of extracts from the current week's mail, and often information as to developments of home

organization is announced for the first time publicly at this meeting, so that their inception may be hallowed by prayer. Thus, for instance, the Million Shilling Scheme and the Summer School were launched in this room, and the announcement that the Society was permitted to open a school in Khartoum was first received by the members of this meeting who rose with reverent alacrity to sing the Doxology !

It is our happy privilege at each Thursday gathering to remember definitely before God the country or special topic allotted by the Cycle of Prayer to that particular day. Frequently a map is hung behind the Chair with the inscription 'Cycle Topic for the Day' affixed to it. Thus every country and every topic is brought to the Throne of Grace during the year by those who regularly use this Quiet Hour. During twelve months the attendances average some 2,500, and special requests have been sent in from such widely-sundered fields as Hu-Nan in China, Kandy in Ceylon, Cumberland Sound on the Arctic Circle, Agarpara in India (Bengal), Brass in Southern Nigeria, and Japan.

Members of the Thursday meeting can abundantly testify that God hears their united cry to Him week by week. Very signal answers are recorded from time to time, preservation from accident, restored health, new doors opened, and above all, spiritual blessing vouchsafed and God's Hand seen restraining, controlling, intervening and guiding. A medical missionary from China recently before the Committee referred to the almost feverish anxiety he had felt when upon a sick bed for the hour to arrive when he knew his letter announcing his illness would be received and laid before God on Thursday

in Salisbury Square, and of the quick recovery that had been vouchsafed in answer to those prayers. Another, an East African missionary, when addressing the Committee said that a few months previously his life had been despaired of. He had been mauled by a leopard and lay in a critical condition. Contrary to medical expectation, one day his illness took a sudden favourable turn and recovery began. ‘It was inexplicable to the doctors,’ he said, ‘but not to me. I remembered that the Thursday Prayer-Meeting was taking place, and that the news of my accident would have just reached Salisbury Square, so that I was being prayed for at that very hour.’ Only very recently, the spiritual awakening witnessed in girls’ schools in two widely-separated Missions—Osaka and Calcutta—was attributed to the special pleading on behalf of the pupils at Thursday meetings many months previously.

Only in eternity shall we know what the Society owes to the Thursday Prayer-Meeting.

That meeting and the Monthly Cycle of Prayer stand together in the front rank of the happy thoughts given, as none can doubt, by the Lord Himself in that memorable year 1885, when the New Wing of the Church Missionary House was inaugurated, when offers of service from Cambridge were multiplying, when the Ladies Union and Clergy Union were formed, and ‘the House’ was completely transformed from being only a business office to be more and more a centre of prayer, study and work for the Lord.

To the circle which has already availed itself of this quiet hour for waiting upon God and getting into close touch with our Society and its needs,

Thursday afternoon is a very precious season, infinitely compensating for any sacrifice of time involved. We have learnt enough of what goes on in this Large Room to feel that it is a hallowed spot. And when we next kneel there in prayer, let us remember to plead for those who spend hour after hour within its walls, week after week, year after year, discussing problems fraught with world-wide issues concerning the Kingdom of Christ upon earth.

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When we carefully close the double doors behind us as we leave the Committee Room by the east end exit, we find ourselves in the Hon. Clerical Secretary's private office.

Prebendary Fox is good enough to let us waylay him and to tell some of the many duties which he voluntarily accepted when, ten years ago, he assumed his responsible post.

We remember that in holding this truly sacred office there has been a veritable apostolical succession. There is no 'chief Secretary' of the Society. But circumstances have led to the general recognition of one of the Secretaries as *primus inter pares*. We recall the names of Henry Venn, Henry Wright, and F. E. Wigram, and we realize what a mighty influence has all along been exerted in the counsels of the Society by the Hon. Clerical Secretary. Again and again his has been the restraining, or constraining hand upon the helm, and many thanksgivings and prayers ascended to God, when on August 13th, 1895, the son of the revered South India missionary, Henry Watson Fox, Robert Noble's colleague, became the Hon. Secretary. As Vicar of St.

## 34 IN SALISBURY SQUARE

Nicholas's, Durham, a leading supporter and advocate of the C.M.S. in the north of England, and as one who himself had been to India as a member of the memorable Winter Mission in 1887-8, Mr. Fox 'came into residence' in Salisbury Square bringing ripe and sanctified experience and judgment to meet the many difficult problems that must be faced at the desk, in the Committee Room, and in the country at large.

We ask Prebendary Fox to tell us just what his special duties are from day to day, and with a smile he says that 'for ten years' he has been 'trying to find out!' But presently he tells us that the easiest definition of the office of the Honorary Secretary is that he is a survival of the original Secretary who alone was sufficient in the early days of the Society to transact its ordinary business. Many questions affecting both the mission-field and home work have to be dealt with by him, and fill many a pigeon-hole and letter-book with correspondence. It is he who conducts communications with the authorities of the Church, and the representation of the Committee on special occasions is undertaken by him.

Besides attendance at other Committees, he is specially responsible for the Ecclesiastical, Patronage, and Personal Questions Committees; and, unless he is away on important deputation or other C.M.S. business, his seat on the left of the Chairman on General and Correspondence Committee days is seldom unoccupied.

Of course he is in touch with all the work and workers as far as can be, Secretaries and missionaries, home Committees and provincial Associations. He endeavours to be the link between the different



*A Question of Policy.*



*A Foreign Office Conference.*



Departments in Salisbury Square ; and with his colleagues he watches carefully for the maintenance of those principles and that spirit which has distinguished the Society for so many years. Finally, he tells us, he attempts to do whatever does not belong to any one else, or whatever some one else may refer to him !

Few to whom the sight of the Hon. Clerical Secretary reading the General Review of the Year in Exeter Hall is familiar, can fully realize the weight of responsibility, the burden of difficult correspondence, and the many minor claims and cares that are sufficient to make heart and step heavy. But we, who have visited Salisbury Square and ventured behind the scenes, know full well that the Hon. Clerical Secretary echoes the cry of every one of his colleagues, Brethren, ‘ pray for us ! ’

The Hon. Secretary’s clerks in the outer room conduct us through double and single doors, and we find ourselves once more on the main landing facing the vestibule from which the Library opens. We will walk towards it, and stopping at a door to the right of that lobby we knock at Mr. Eugene Stock’s private office. It is a room only a few feet square, very conveniently situated for the Committee Rooms, but minute indeed. Here since Mr. Stock’s resignation of the Editorial Secretaryship he has been located, but in it, owing to his many activities, he is seldom to be found. Bishop Selwyn’s motto in regard to work might well be considered his also, ‘ In I am, on I must.’

Two visitors can manage to squeeze themselves into this office, and then Mr. Stock, in brief, detached and rapid sentences, answers our many questions.

There is much we need not trouble him to tell us, and probably he is in a hurry to catch a train to some provincial town where he is announced to speak ; or if not, he may be due in a few minutes at an important Committee ; and if neither of these events loom before him, we may be quite sure he is in the middle of writing a Hand-book, or drafting a Manifesto, or a Resolution.

‘ It is thirty-two years since I joined the C.M.S. staff,’ Mr. Stock tells us. ‘ The Rev. Henry Wright, who had been in office only six months, sent for me on June 10th, 1873, and my definite appointment was made in the following month.’ And then he gives us many more interesting items.

A lifetime full of incident is covered by those dates ! As regards the home side of the Society three landmarks stand out, of which the speaker was in each case the originator. First, in 1874, the revival of the *Gleaner* (which had been dropped for a few years) and its re-modelling, which issued in rendering it the popular organ of the C.M.S. Next, in 1886, the starting of the Gleaners’ Union, of which we shall learn more presently in the G.U. Room. Thirdly, the writing, in 1897–9, of the *History of the C.M.S.* in three portly volumes that might well alone have been the work of a lifetime.

For thirty years the Editorial Secretary of the Society, Mr. Stock, as every C.M.S. worker knows, did not confine himself to the manifold and heavy duties of that Department ; but, with super-abounding mental and physical strength he worked literally night and day in fostering the growth of the Society. Newspaper articles, pamphlets, &c., &c., appeared simultaneously with the output of the *Intelligencer* at

a time when the editorial staff and all the publications were under his supervision. He visited Australia and New Zealand in 1892, and Canada in 1895, and set on foot the Colonial Associations. On the way home from Australia a visit to India was undertaken, in which Mr. Stock became acquainted at first hand with much relating to C.M.S. work that he afterwards dealt with by pen and by voice. And in 1900 he attended the Ecumenical Conference of Foreign Missions in New York, as the representative of the C.M.S., and spoke many times on its behalf, or on missionary work generally, in the U.S.A.

In the House to-day Mr. Stock is the referee to whom every one appeals for matters of precedent and history. Habitually present at every important Committee, it is he to whom the Society looks for the General Review of the Year. Some one asked us not long ago if Mr. Stock were still 'in Salisbury Square.' Long may we be able cheerily to answer as we did then, 'Yes, very much so, we are glad to say!'

## CHAPTER III.

### THE PORTRAIT GALLERY.

C.M.S.  
Founders and  
Friends.

Christian saw the picture of a very grave person hang up against the wall ; and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back ; it stood as if it pleaded with men, and a crown of gold did hang over his head.—*John Bunyan*.

**I**N the portraits that adorn the walls of the Committee Room is enshrined much of the early history of the Society. It is and ever should be an inspiration to the C.M.S. worker to lift his eyes towards those benevolent and dignified countenances of its Founders, and ‘considering the end of their conversation’ obey the precept—‘whose faith follow.’ Surely it is no small privilege to be linked by the thread of comparatively insignificant service to those who are now ‘numbered with God’s saints in glory everlasting.’

Shall we spend a few moments before each portrait, lingering longest in front of those who watched over the C.M.S. in its infancy and were indeed its nursing fathers ?

Let us move first towards the east end of the

room, whose windows look out into the Square, and take our stand for a few moments before a large portrait in oils that hangs over the mantelpiece. It is the face of one whose signal labours as a Founder and as a Secretary to the Society can never be forgotten—the Rev. Josiah Pratt.

Mr. Pratt came to London in 1797 as curate to the Rev. Richard Cecil of holy fame. He soon joined the Eclectic Society, of which he was the youngest member. It was he who proposed at one of the meetings a subject for debate which led to fuller consideration of the subject of Missions. At a meeting of the same Society on February 18th, 1799, he was one of that small band of earnest men who faced the question of Evangelical Church missionary work, and on the memorable 12th of April, in the same year, when the C.M.S. came into being, the young curate of St. John's, Bedford Row, was elected one of the twenty-four members of the Church Missionary Society.

It was not surprising after this to learn that at the early age of thirty-four Mr. Pratt's organizing abilities and missionary spirit were so fully recognized that he was appointed Secretary, and this office he ably held for more than twenty-one years. Almost the whole of his week-day time, often until late at night, was absorbed by C.M.S. work, and his private house, 22, Doughty Street, was for several years practically the Society's office. In his 'charge' to the outgoing missionaries at the first valedictory meeting, the Secretary, in pointing out the characteristics that were to distinguish the workers in their 'intercourse with the Natives,' unconsciously delineated his own character. 'Let them feel,' he

said, ‘that in you they meet with openness, simplicity, kindness and brotherly love.’ No better indication of this holy man’s mind towards the Missionary question can be found than in one sentence culled from his writings : ‘The devoted missionary is the greatest character in the Church of Christ ; all the mere dignities of outward station sink before the grandeur of his mind and purpose.’

To Josiah Pratt belongs the honour of setting in motion forward movements of the Society which have now become permanent methods. It was he who established C.M. Associations in different parts of the country, and it was in attending a large public meeting in Bristol to inaugurate this scheme that Mr. Pratt himself became the first ‘deputation’ the Society ever sent out.

It was natural that such a man, possessed of keen foresight, should project such an institution as the Church Missionary College, which, with its output of some 750 clerical and lay workers into the foreign field, has abundantly justified its inception. ‘Pratt’s hobby,’ as it was at first called, is a lasting memorial to his worth.

Josiah Pratt was compelled, by the increasing burden of his editorial cares connected with his remarkable magazine the *Missionary Register*, to retire from the Secretaryship in 1824. His name will evermore stand in the Society’s annals for that of an unwavering and staunch upholder of those Evangelical truths upon which the C.M.S. is founded. A few years before his retirement he wrote thus to his son in Calcutta (afterwards Archdeacon Pratt) : ‘The Church Missionary Society is becoming more than ever a refuge of Evangelical and Reformation

truth, and by the grace of God it shall so continue.'

Immediately behind the Chair, and in the centre of the recess which is occupied by the daïs, hang three portraits in oils. We will look first at the middle portrait, that of the Rev. Edward Bickersteth, since it was while Mr. Pratt was Secretary to the Society that Mr. Bickersteth joined the C.M.S. as his assistant, and on his retirement became his successor.

Born in 1786, Edward Bickersteth, the fourth son of a Westmoreland surgeon, began life in the City at the early age of fourteen, having entered the Dead Letter Department of the General Post Office. It was in the midst of the activity of London business that the future Secretary of a great religious Society gained practical habits which fitted him to superintend its affairs. Such were his industry and indomitable perseverance that he undertook at the same time the duties of a solicitor's articled clerk, which demanded eight hours a day in addition to the time spent in the Post Office. This was the first step towards entering the legal profession, then the goal of his ambition. Upon that profession he expended the marvellous energy which so characterized him. When engaged as a witness in the west of England in an important legal case, he not only was busy from seven in the morning till midnight, but found himself able to 'dictate to five clerks at one time,' writing himself the while he dictated.

As a natural outcome of his increasing aspirations after holiness and usefulness, or, to quote his own words, 'the widest diffusion of the Gospel of Jesus that my means and talents will afford,' a desire to

enter the ministry took strong possession of him. It was at this time too (1811) that his missionary interest was first awakened. Difficulties, however, stood in the way of both a ministerial and missionary career, and for a time they were insuperable. But in 1815 the long closed door opened. He confided his wish to Mr. Pratt, who had watched his zeal and energy in establishing at Norwich (his home at that time) a Church Missionary Association, and who was needing just such a colleague to assist him in his activities. He was offered and accepted office, and took up his abode in the C.M. House where he superintended the missionaries, who at that time were being trained within its walls.

Just at this time (1816) the Committee found themselves in need of a representative to proceed at once to Africa on a tour of inquiry with reference to the Society's work on the West Coast. Accordingly, Mr. Bickersteth was immediately commissioned to go abroad upon a delicate and difficult mission. He was to ascertain the character of the West African agents' life and work, and was given authority to suspend, to remove, or to remedy, according to his judgment. With firmness, tenderness and discrimination he carried out those responsibilities. The scenes he witnessed in Africa brought him home to England with a soul that burned to arouse British Christians to a full sense of the urgent needs of the heathen world. For fifteen years his deputational journeys in the homeland formed one of the great features of his self-sacrificing life. Travelling was decidedly fatiguing in days when a journey from Exeter to London took twenty-four

hours, and the passage from Holyhead to Dublin might, as Mr. Bickersteth once experienced, occupy three days and two nights !

Wherever he went, from county to county and from town to town, Mr. Bickersteth stirred his hearers, and set them praying and working with redoubled earnestness. He took as his special share of the administration in Salisbury Square that fatherly or brotherly correspondence with the missionaries, which is so important a part of the Secretaries' work at the present time, though so little known or noticed by the outside world. His beautiful, loving influence healed many divisions, and bound both workers at home and missionaries abroad in one holy tie of fellowship. It was he who on his return from Africa established at the C.M. House a Saturday evening prayer-meeting.

If ever a C.M.S. Secretary was filled with the Spirit of God that Secretary was the affectionate large-hearted Edward Bickersteth. Although in 1830 he tendered his resignation to the Society, for twenty years longer, until his lamented death, in 1850, Edward Bickersteth continued a devoted friend and untiring advocate.

The portrait to the right of Edward Bickersteth, behind the daïs, which bears the inscription, 'The Rev. Henry Venn,' is one which arrests the attention of every visitor. Looking into that beautiful and benign countenance, whose penetrating yet kindly eyes seem instinct with life and apparently scanning the face of all who enter the Committee Room to-day, it is not difficult to believe that here is portrayed one whose influence by life and lip

proved to be one of the Society's greatest moulding forces.

Henry Venn, born in 1796, was grandchild of Henry Venn, of Huddersfield, the chief promoter of the Evangelical Revival of the eighteenth century. His father, John Venn, Rector of Clapham, was not only the first Chairman of the C.M.S. but the author of its original constitution. Perhaps, although grace be not hereditary, it is small wonder that young Henry Venn in early life devoted himself to the cause of Foreign Missions, and afterwards for thirty years exercised a remarkable influence as the Society's Hon. Secretary and virtual Director. At the age of twenty-five, as the new curate of St. Dunstan's, Fleet Street, the young clergyman began to attend Committee Meetings in Salisbury Square. But this pleasurable duty was soon interrupted. He received preferment, and ten years of hard parochial work intervened. Then, in 1834, becoming Vicar of St. John's, Holloway, he resumed his attendance at the Committee, and quickly became one of its leading members. Only seven years later (1841) he accepted the post of Hon. Clerical Secretary, uniting its duties with those attached to his parish, until, in 1845, finding it impossible to fill both posts efficiently, he resigned the parish—and gave himself from that time, body, soul and spirit, night and day, all the year round, to the work of the Church Missionary Society. His calm judgment, clear foresight and settled firmness on vital points of doctrine, together with straightforward honesty and candour, combined to produce a character that inspired reverence and confidence. One of Venn's first projects on becoming Secretary



DR. HENRY VENN, B.D.



THE REV. HENRY VENN, B.D.

*Two Pictures from the Portrait Gallery.*



was to quicken missionary zeal in Cambridge, his own *alma mater*, and thenceforward began a rivulet that has since expanded into a river.

We cannot even barely enumerate the services rendered by Henry Venn to the C.M.S. He came to Salisbury Square at a time of crisis, financial and otherwise, and when openings in the mission-field were increasing on every hand. His falling asleep, in June, 1873, however, coincided with a period of financial depression. Yet those dark days, during which devout men carried to his burial their aged colleague, were the prelude of a brighter epoch. Although bereft of so sagacious a general, the Heavenly Commander led the Society on to triumph. And many a Secretary and member of Committee has doubtless often endorsed Henry Venn's testimony on his resignation, in 1872 made imperative by advancing years and infirmities—' In all the vicissitudes of life, both in days of joy and in days of sorrow, I have ever found in the work of the Committee Room that Divine Presence which calms, consoles, and sanctifies the soul.'

The third portrait behind the daïs is one of Archbishop Sumner, always a great and true friend of the C.M.S. as also of Henry Venn. John Bird Sumner, born at Kenilworth in 1780, was the eldest son of the Rev. Robert Sumner and brother of Bishop Charles Richard Sumner, of Winchester, who became a Bishop before him and survived him. His name ' Bird ' is one that has become honoured in C.M.S. and wider circles through a relative, the late intrepid traveller and defender of Missions, Mrs. Isabella Bird Bishop, and her niece, Miss Bird, late C.M.S. missionary in Persia.

Three years before he was raised to the Episcopate, Prebendary Sumner preached the Society's Annual Sermon in St. Bride's, in 1825, and after he became Bishop of Chester he was on several occasions a selected speaker at the Anniversary on Exeter Hall platform. In 1848 he became Primate, and a few years later preached the C.M.S. Jubilee Sermon.

His sound Evangelical convictions, combined with ripe scholarship and great discretion, made him a pillar of strength to those who sought his help, and whom he admitted to his friendship, whether as individuals or as a Society.

Now let us step down from the dais and move to the left. Over the fireplace facing the west door entrance to the Committee Room hangs a life-size portrait of the Rev. Thomas Tregenna Biddulph. The large massive features are full of benevolence. Mr. Biddulph's father was the Rev. Thomas Biddulph, Vicar of Padstow, who warmly sympathized in the Evangelical Revival, and his son followed in his father's footsteps. Mr. Biddulph had been for four years minister to the poor and populous parish of St. James's, Bristol, when he was asked, in 1804, to preach the C.M.S. Anniversary Sermon, and when he had not yet subscribed to the 'Society of Missions to Africa and the East by members of the Established Church,' as the C.M.S. was then described. Probably his first real missionary fervour dated from the year when he allied himself closely with the missionary cause and those who upheld it in Blackfriars Rectory and Church. For the first time a collection was made after the sermon, which, although neither brilliant nor remark-

able, appears to have been used of God at least to the stirring of the preacher's own soul. A very definite outcome was seen in the speedy securing by Mr. Biddulph of contributions from his Bristol congregation—poor though they were—and the subsequent annual sermon which has also been always preached in St. James's Church. A Bristol Church Missionary Association was started in 1813, largely at Mr. Biddulph's instigation. Its opening meeting was presided over by the Mayor, who became a Vice-President, and the proceedings lasted over five days. Eleven resolutions and twenty-two speeches at one large meeting in the Guildhall spoke well for the enthusiasm of the Bristol people ! The Bristol Association during its first year raised no less than £2,300, which was almost as much as the whole income of the Society had amounted to in the previous year. Not only did Mr. Biddulph find and foster the missionary spirit in Bristol, but subsequently in Birmingham also he was used to stir up the same feeling, which issued in a like result. In 1838 this true friend of the Society was taken to his rest and his reward.

We must now cross the room, and upon the wall to the left of the western exit we shall find a group of four uniquely interesting personalities.

This almost girlish face with its happy and winning smile is that of the sainted Henry Martyn, the first English candidate offering to the C.M.S., a Senior Wrangler, and First Smith's Prizeman of 1801. Before he was ordained, and therefore before becoming Charles Simeon's curate in 1803, he had begun to correspond with the new Society with reference to going abroad. The reading of David

Brainerd's Life had stirred his heart about the Heathen, and his sympathies began to be drawn out towards India. Great difficulties, however, arose to prevent him from going out under the C.M.S. Family losses and responsibilities made it impossible for him to take the bare allowance of a missionary. But an appointment as an East India Company's Chaplain was obtained for him, the Committee 'trusting that this might lead under God to considerable influence among the Heathen.'

Henry Martyn sailed for India in 1805, and laboured untiringly there for six years in such work as was possible to him. In 1811, in failing health, the young chaplain's sphere was changed, and he journeyed to Persia. Here he suffered the bitter enmity of the Mohammedan moulvies. Yet in the few months during which he remained in this hostile country, he was able nearly to accomplish the translation of the New Testament into Persian. Some years after his death this was printed and circulated, and received by many of the Persian Mohammedans—even by the Shah himself. Martyn's memory in Persia, as well as in England, has ever been held dear. On his way home thence, he yielded up his heroic spirit to God in Tokat in Armenia, on October 16th, 1812, at the early age of thirty-two.

Although Henry Martyn's name does not actually honour the C.M.S. roll of missionaries, it is a recollection to be cherished that he was really the Society's first English candidate. But short as was his career, his fervent devotion to the Lord Jesus Christ and His holy cause of Missions, and the lasting influence of his name and character, entitle him to be for ever regarded as one of the greatest of mission-

aries. In the Lord Mayor's procession in the City of London on November 9th, 1904, a remarkable testimony was borne to the influence of Henry Martyn as a missionary pioneer. His name, linked with those of Livingstone, Morrison and Carey, was inscribed upon a hanging scroll attached to an allegorical car which contained as its central feature the figure of Britannia with one hand resting upon an open Bible—‘The secret of England’s greatness.’ The scroll displayed (to quote from the official programme) ‘the names of the greatest pioneer exponents of the Bible in distant lands.’

Above and close to the portrait of ‘the dear Martyn’ hangs appropriately that of Abdul Masih, who has been called Martyn’s ‘only convert,’ and who was the first C.M.S. agent in India, and subsequently the first Indian clergyman of the Anglican Church in that land.

Abdul Masih, originally Sheikh Salih, whose swarthy oriental features look full upon us, was a zealous Delhi Mohammedan and a distinguished man, who had filled the office of Master of the Jewels at the court of Oudh. He was led to seek Christ through hearing Henry Martyn explaining the Ten Commandments to a crowd of Natives at Cawnpore. He engaged himself as copyist under Martyn in translating the New Testament into Hindustani, and as he copied the entrance of God’s Word filled his soul with light. After Martyn had left India, he was baptized in the Old Church, Calcutta, receiving the name of Abdul Masih, which means ‘servant of Christ.’ In 1813 Daniel Corrie took Abdul with him to Agra as a C.M.S. reader. A great blessing rested upon this Indian evangelist’s work from

the beginning. During sixteen months over fifty adults, Hindus and Mohammedans, were baptized. In 1825 Bishop Heber ordained him. It is deeply encouraging for us to remember, who may be tempted sometimes to despair over the impregnable rock of Islamism, that the first native clergyman in India was a convert from Mohammedanism. It is noteworthy, too, that in a humble sense he was the first C.M.S. agent to engage in medical mission work ; for it was reported that in two months he had treated one hundred cases, had spent a large part of his stipend in the purchase of medicines, and was known far and wide as the Christian *hakim*, i.e., doctor. Thomason had a portrait of him painted, and sent it home to Simeon in 1814, who sent it to the Church Missionary House, and here it hangs. This portrait, the first to be presented to the C.M. House, should ever be a reminder to us of God's omnipotent power and grace by which He is able to bring the Mohammedan world to the feet of Christ in answer to His people's believing prayers and efforts.

Beside Abdul Masih, and immediately above Henry Martyn, hangs the portrait of Daniel Corrie, painted ninety years ago by Phillips. Here we are met by the face of another of the 'Five Chaplains' who, during that dark period of twenty years in the history of Christianity in India, when all possible discouragement was given by the East India Company to the spread of the Gospel, formed a noble combination of holy, evangelistic influence. It was Corrie who preached the last C.M.S. Annual Sermon in the old Church of St. Anne's, Blackfriars, in 1816, before the long series of sermons at St. Bride's, Fleet Street, began, which with a few exceptions, has continued

to the present day. Even at that early date the congregation numbered some 2,000.

Corrie's diary of the boat journey with Abdul Masih up the Ganges was one of the despatches from abroad read at the first Committee meeting held in the new office in Salisbury Square, on December 13th, 1813. At the same time that Bishop Heber ordained Abdul he appointed Daniel Corrie Archdeacon of Calcutta. It was owing to him that Anglo-Indians—godly European officers and civilians in India—first came forward and liberally supported missionary work; for after a sermon preached by him in the Old Church, Calcutta, and which was the first missionary sermon ever delivered from a Church of England pulpit in India, £300 was collected. For over thirty years, with quiet and wise devotion, he laboured in the north of India, first in Calcutta and then at Benares, and succeeded in starting almost all the mission-stations. Loved and trusted by everyone, he had long been recognized as the chief missionary of the Church of England in India, when, in 1835, he became a Bishop of the Church he had so faithfully served. He entered upon a new sphere of labour in South India as the first Bishop of Madras, but his episcopate was brief indeed. For rather more than a year he exercised his gentle and benign sway as 'father in God,' and then good Bishop Corrie 'was not, for God took him' on February 5th, 1837, to the intense grief of all Christians in India and of the C.M.S. at home. It was he who ordained Devasagayam, the first Indian clergyman in South India.

Now for a moment or two we will turn to the portrait hanging beside that of Martyn. At once

we notice the strong features of a remarkable personality—John Newton, sometime atheist and blasphemер, afterwards Christian poet and man of God ! Newton was born in London, in 1725, of a very devout mother, who, although her boy was but seven years old when she died, stored his memory with God's Word, and made him a constant subject of her prayers and tears. There can be no doubt that those prayers came up for a memorial before God throughout the lad's early years, when with unrestrained hand he sowed his wild oats. From the age of twelve to that of thirty he led a seafaring and an abandoned life. But it was on a voyage, during which even the godless captain had reproved him for his profanity and wickedness, that he was first sensible of the workings of God's Holy Spirit in his conscience. We cannot stay long enough to recall even in outline his romantic career. His resolve to enter the Christian ministry—formed not long after his conversion—was strengthened by a close friendship that sprang up between himself and the brothers Whittfield and Wesley. He partook of their intense zeal for souls, and first at Olney and then at St. Mary, Woolnoth, in the City, Newton attracted such large congregations that the Church was not large enough to hold his hearers.

John Newton was one who was indeed ‘versed in comfort’s art.’ No more helpful hymns than his have ever been written, such as, for instance, ‘Be gone unbelief, my Saviour is near’ “ Dear Shepherd of Thy people, hear,’ &c. ; and especially that universal favourite, ‘How sweet the Name of Jesus sounds ! ’ .

It was during the last and busiest period of his

life that he became associated with the Founders of the Church Missionary Society. His name occurs first on the list of ‘twenty-five town and country members’ of the Eclectic Society when it held its memorable meeting on Friday, April 12th, 1799 ; and he was one of the first thirteen clerical members of the General Committee of the newly formed C.M.S., which held its first meeting three days later at the *Castle and Falcon*, Aldersgate Street.

John Newton not only identified himself with the interests of the C.M.S. in the homeland, but kept himself in touch with the progress of mission work in India. One little story before we pass on ; it is characteristic of the man who was first led so completely captive by the devil, and then so devotedly served his new Master. As John Newton approached his eightieth year his memory and physical powers began to fail, but he would not give up preaching. ‘I cannot stop,’ he replied when a friend suggested that he might now consider his work was done. ‘What ! shall the old African blasphemer stop while he can speak ? ’ He passed to his heavenly rest on December 21st, 1807.

There are now only four portraits remaining for us to examine in our tour round the ‘gallery.’ And time has run on so fast that we must not stay to glean more than a few incidents from the four consecrated lives they represent.

In the recess between the east windows and the fireplace, and hanging directly above the harmonium, we find the portrait of a true friend of India, James Hough, who, in 1815, having been appointed Chaplain to the English Community in Palamcotta, was selected by the Madras Committee of the S.P.C.K.

to report on the state of its Missions in that Presidency. He was a most successful worker, and in five years' time had so organized and re-organized evangelistic and educational work in Madras, that in 1820 he left not only a re-established Mission but, (as the S.P.C.K. could not provide a European missionary) had placed the mission property and its funds in the charge of two C.M.S. agents. These men, Rhenius and Schmidt, also began new work on behalf of the Society to which they belonged. The Rev. James Hough was an honoured and much used instrument in God's hands in those early days of the Church in India.

In a corresponding recess facing the west entrance of the room a very beautiful likeness of Frederick Gell, Bishop of Madras, has recently been placed. After an arduous episcopate Dr. Gell, an accomplished and saintly scholar and devoted missionary, passed away in his eighty-second year on Lady Day, 1898, in his adopted country, South India, where he elected to spend his last days. He is represented as standing in his bishop's robes with an open Bible in his hand. Bishop Gell's length of service is unique in the chequered annals of the Indian Episcopate. His enormous diocese (since divided), covering the whole Presidency of Madras and containing a population of about thirty-five millions, benefited for thirty-seven long years from his unwearied and unselfish service. It was his custom, right to the time of his retirement, to endeavour to visit every one of his many widely-scattered congregations, making long and tiring journeys for this purpose in country bullock carts to centres unreached by the railway. In twenty years from the date of his

consecration he ordained 120 Indian clergymen, seventy-five of them in connexion with the C.M.S., and appointed four of them (three of whom were C.M.S. men) as Bishop's Examining Chaplains. One of the three chaplains was the well-known and revered W. T. Satthianadhan.

It is good to look upon those refined features and remember how much the southern portion of our Indian Empire owes to the influence, prayers, and labours of such a man of God.

If instead of retiring from the Committee Room by the west door, behind us as we stand looking at Bishop Gell, we leave it, by kind permission of the Hon. Clerical Secretary, through a private entrance by way of his office, we find upon the wall that flanks the bookcase on the right two rather modern paintings one above another. The highest is that already mentioned when we described the dedication of this new Committee Room, namely, the portrait of Lord Chichester, presented on that occasion to the Society. Henry Thomas Pelham—brought before us here in the prime of life—was the second but eldest surviving son of the second Earl of Chichester, and was born in 1804. We must not stay to recount the yeoman service he rendered to the Church of England as a whole. For half a century this devoted servant of God and of His Church was President of the Church Missionary Society. When at midnight on March 15th, 1886, the aged Earl was called to his eternal rest, he had filled this office for fifty-one years.

Lord Chichester presided forty-seven times at the Annual Meeting, and he was a working Pre-

sident too. At ordinary committee meetings, and in private consultations alike, his counsel and sympathy were most highly valued. He was a man of wide culture and singularly independent mind, combining a firm grasp of Gospel truth with an unusual candour and readiness to appreciate the position and views of others. Above all, he was emphatically a man of prayer. At one of the valedictory meetings in 1884, he told how, in order to remember the various missionaries at the Throne of Grace, he was wont to lay the *Intelligencer* and *Gleaner* open before him while on his knees, and pray by name for those mentioned in their pages.

The well-shaped head with its military bearing which now confronts us is that of one whose name is connected with a most thrilling event of English history. Major-General Hutchinson was a young British Engineer Officer at Lucknow in the memorable year 1857, when brave English men and women were shut up in the Lucknow Residency for three awful months, while the sepoys poured in shot and shell night and day.

Lucknow, it will be remembered, was taken from the rebels in March, 1858, and in the following August the C.M.S. missionary, Leupolt of Benares, was bidden by the C.M.S. Corresponding Committee at Calcutta to proceed at once to that city to commence missionary operations. Mr. Leupolt's account of his first preaching in Lucknow is specially interesting to us as we stand looking upon the features of 'Captain H.' to whom the brave missionary refers.

'Captain H. asked me when we would commence preaching, for he wished to hear us. He accompanied us to the city. He certainly belonged to the Church Militant, for he was armed with sword and revolvers, and was ready for action. To preach the Gospel at Lucknow was a novelty, and the crowd was immense. . . . Captain H. took a place on an elevated spot opposite to us, watching the people and listening to our preaching. He had come, I was afterwards told, for our protection.'

'Captain H.' afterwards General Hutchinson, on his retirement from the Indian service after a distinguished career, became a valued member of the Committee, and, in 1881, was appointed Lay Secretary to the C.M.S. His tenure of office lasted for eight years, during which time he effected many improvements in the Society's business arrangements.

The most diligent and painstaking worker himself, the staff under his control found in him a firm but kind and considerate chief officer. His life-motto was 1 Thess. v. 21, 'Prove all things; hold fast that which is good.' A copy of this text in large characters he hung over the mantelpiece of his room, and we shall see it there when we call upon the present Lay Secretary by-and-by.

Just as we are on the point of bidding farewell to the portraits, we raise our eyes and discover above the doorway an old and quaint painting in oils. It represents two New Zealand chiefs, feather and paint-bedecked warriors with weapons in their hands, who have evidently been accosted by a missionary attired in eighteenth century

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clerical garb and seated on a grassy bank. These are the portraits of two who were amongst the Society's earliest converts, and of one of its earliest agents. It is highly probable that the artist borrowed somewhat largely from imagination. Nevertheless we cannot afford to part with this picture of the past from the Portrait Gallery, although we pass from it with a smile !

## CHAPTER IV.

### THE RECRUITING OFFICE.

The  
Candidates  
Department.

At the great Mohammedan College in Cairo, where there are said to be 10,000 men, all preparing for active missionary work in the future, there is, I am informed, the most anxious labour expended upon teaching the students, with painful and minute accuracy, every jot and tittle of the Creed of the Koran. We shall not be wise if we send forth our men less perfectly equipped in regard to the Creed of the Bible, the Faith of Christ our Saviour.—*The Rev. J. H. Bernard, D.D., Fellow of T.C.D.*

THE business of receiving, examining and corresponding about candidates is one of the most important carried on in these busy precincts. Its duties are peculiarly sacred and responsible. Few men and women more keenly realize than do the secretaries, correspondents and interviewers, their need of ‘a right judgment in all things’ and a divine equipment for their holy and difficult task.

The Candidates Department was formerly only a subsidiary portion of the Honorary Clerical Secretary’s work. But the great increase in the number of offers of service, and inquiries with a view to offers, has, in recent years, required the

whole time of a Clerical Secretary and an Assistant Clerical Secretary, and of a Lady Secretary (who is honorary). There is little of routine work in this department which a clerk can do. Almost all the business is personal and much of it is confidential. In addition to the preliminary correspondence with candidates, there is the keeping in touch with them individually all through their period of training at the different training institutions for men and women. Of those thus corresponded with there are generally about one hundred ; and for some years past the cases of inquiry or offer have averaged ten or twelve every week. Moreover, all the official correspondence (except, of course, Lay Office work) with the West Indies and with five Colonial Associations passes through the hands of the Secretary of the Candidates Department ; and when it is known that some seventy-one men and women have been accepted and trained by Colonial Associations, it will be seen that this Department of the House is one by which the foreign and inland postal revenues reap some substantial benefit !

The workers in this Department are somewhat widely distributed throughout the House.

Leaving the first central landing we ascend the main staircase which leads to the offices occupied by the Secretaries of the Foreign Department. But rather more than half-way up we find a short flight of steps on the left. After mounting these, we traverse a landing and then ascend a still steeper staircase in order to find the Secretary of the Candidates Department, the Rev. D. H. D. Wilkinson. Mr. Wilkinson may be away in some Midland town addressing C.M.S. constituents on the burning

question, *The Needs of the Field and the Want of Men*; or he may be in Guilford Street, W.C., lecturing to the Lady Medical Students of the C.M.S. Hostel. Possibly he is at Blackheath on a visit to the Men's Preparatory Institution there; or he is in Bermondsey paying a 'terminal visit' to the Medical Mission, in company with other members of the Candidates Committee; or he may be spending the morning at Islington, conferring with the College Principal and visitors about the candidates-in-training; or we should find him if we sought him out—but we are too considerate to do so!—in the Committee Room downstairs, immersed in the weighty business of the Committee of Correspondence.

To find the Assistant Secretary, the Rev. A. C. Stratton, we must retrace our steps and go to a small room at the foot of a narrow winding staircase, tucked away in a corner of the second floor of the building; and to discover the Honorary Lady Secretary of the Ladies' Candidates Committee, Miss Brophy, and her helper Miss Hole, involves a rather labyrinthine journey through passages that lead past the kitchen and housekeeper's apartments at the top of the house! The Home Preparation Union Secretary, Miss Bailey and her helpers, are not in the House proper at all, but will be found in the 'annexe' No. 18, their light airy office and lecture room in one being evolved (speak it softly!) from a long disused and dilapidated kitchen of that ancient house; but perhaps it is hardly fair to it even in a whisper to go back so far in its history, since no trace of a kitchen range and copper and white-washed walls remains!

Each Wednesday morning, however, this scat-

tered band of workers meets for prayer, when all the needs that lie upon their hearts are spread before the Lord. It is a practice common to nearly all the Departments to meet thus on one morning each week for united prayer for their own special work, and a very helpful plan it is found to be.

The first business of the day is the reading and registration of letters that pour in and have to be dealt with. Of such importance and of so complex a character are these confidential communications, and the business memoranda involved by them, that some three dozen registers of various kinds are pressed into service. A total of some 530 offers and inquiries are made in the course of a year, but although this means an average of less than two a day, it must be remembered that each of those letters will probably lead to some dozen others being written and also received.

Sometimes the morning letters will contain inquiries from those to whom the reply must be a kind letter suggesting that the applicant is more fitted for serving the Lord at home than in the mission-field. And often the correspondence includes the sorrowful announcement that the candidate who has been in touch for some time with the Department is withdrawing, or has recognized that he or she has fallen short of the required physical or spiritual standard. Sometimes, we are sorry to hear, a rejected candidate's friends are not slow to complain that the C.M.S. expects far too high theological attainments. But the real fact of the matter is that deplorable unacquaintance with even the text of the Scriptures is shown, again and again, by men and women who have been for years 'parish workers,'

and who bring with them high testimonials regarding their spiritual fitness for foreign service. For instance, ought such questions as, Who instituted the Holy Communion? or, Who said 'What must I do to be saved?' to reveal in one case absolute ignorance and in the other a series of guesses?

Each of these specific offers which we have enumerated receives a welcome from the Secretaries, and frequently a printed form of questions, strictly private and confidential, to be filled up. The candidate is also asked to give the names of at least three friends as referees. A very careful and complete record is kept of each 'case' as it develops, and when complete a copy of each is circulated among three members of the Committee, who advise whether the candidate should be interviewed or not. At the same time a printed form is supplied to each candidate under consideration, which he passes on to his own medical man, who is asked to fill it up after having made a thorough examination. It is easy to understand that very careful inquiry has to be made as to a candidate's physical fitness and his constitution as well as actual health. Tropical climates are distinguished for their ability in discovering the weak spot in brain, heart, or lungs!

Supposing the Committee advises that the candidate be interviewed, he is invited to London to see the Society's Physician at the House, and also the clergy and others who have been appointed interviewers.

The C.M.S. Consulting Physician and the Honorary Consulting Surgeon, to whom also a candidate may sometimes be referred, are medical men occupying important positions connected with leading

London Hospitals. When their testing and sifting is completed, it still remains for the candidate to be 'passed' by the Society's Medical Board—a small committee of doctors having practical experience of tropical climates, &c. But as these are generally supplied beforehand with all the medical papers relating to the candidate, together with a special report by the Society's Physician, who is Secretary to the Board, upon whom we shall presently call, as a rule no further examination takes place. Every Friday 'Medical Board Candidates' are usually to be found sitting in the Library, in more or less trepidation, awaiting their turn to be called in. If this results in a satisfactory 'pass,' the next step for the candidate is a series of personal interviews by members of Committee.

Each lady is asked to see three members of the Ladies' Candidates' Committee, and is also interviewed by two clergymen, besides a Secretary. Men have interviews with four clergymen in turn, in addition to the Secretary or Assistant Secretary.

These personal and private interviews have for their object not only the obvious one that the interviewers may be able to advise the Committee, but that the Committee as a whole may, through its individual members, obtain a personal knowledge of the candidate.

In numberless instances 'interviews' prove to be the first links in a chain of almost parental solicitude and prayer, which surround the young missionary henceforward, and in days to come cheer him with a sense that he is individually remembered, sympathized with and understood. Not only so, but it is the prayerful aim of the interviewers that whether

the result of the interview be acceptance for training, or for immediate service, or continuance in training, or change in the nature of training, or rejection, the candidate shall, by God's grace, have received real help in the deepening of his or her spiritual life and in devotion to the missionary cause.

How often we are asked the question, What kind of man or woman should the missionary candidate be? An *accepted* C.M.S. candidate must undoubtedly be one who has personal assurance of the forgiveness of his sins, and who is clearly on the Lord's side. He must be one who has tried to win souls at home, and to help forward foreign missionary work. He must have a good general knowledge of the Bible, and know also something of how to use it in dealing with soul needs and in defence of truth. He will be a Protestant Evangelical Churchman, with an intelligent understanding, and a firm and living hold of foundation truths contained in the Articles and Liturgy of our Prayer-book. All this is from a purely religious standpoint. But the would-be missionary needs moral qualifications also. *Sanctified common sense* is a first and golden quality for him to possess, and *sanctified adaptability* ranks only second. The worker for Christ in a heathen or Mohammedan land must have learned first at home how to control himself, the art of steady plodding, the secret of perseverance,—making John Chinaman's cheerful motto, 'Can do!' his own,—and the genius of being able to rise to emergencies. He must possess or cultivate an even temper, non-irritable, non-irritating. One who has 'fads' or 'corns' is liable to be hurt himself, and to hurt others, and one who cannot stand alone, but is always a

*leaner* on others, can never be a *leader* of others. Yet because it is only *possible* or *probable* that they will have to take the lead in days to come, and it is *certain* they will be called upon at first in the foreign field to obey others, candidates must show themselves willing to submit to authority, and thus prove themselves to be ‘humble men of heart.’ Undoubtedly C. H. Spurgeon’s advice to his students was silvern speech for all Christian workers :—

‘ Be willing to hook on anywhere, to be shaft horse or leader as the Master directs.’

Perhaps the foregoing list of ‘essentials’ seems altogether so elaborate and ideal as to prohibit the man or woman of only average attainments offering for foreign service. May we here insert a few of the features, as delineated by interviewers in days gone by, that have characterized men and women who are now happily and usefully at work in the field ?

‘ A.B. Not demonstrative but thoroughly good and true.’

‘ C.D. Not highly intellectual but highly spiritual.’

‘ E.F. Hard to quarrel with, good as parish worker but not as student.’

‘ G.H. Solid rather than polished or brilliant.’

‘ I.J. Not deep or powerful, but bright, quick, true.’

Such are some of the men. And here are some of the women :—

‘ K.L. Practical rather than studious.’

‘ M.N. Force spiritual more than intellectual.’

‘ O.P. Not enthusiastic or original.’

‘ Q.R. Mentally slow, sympathy strong.’

‘ S.T. Slow but solid ; is learning the power of the Holy Spirit to conquer own defects as worker.’

The ranks of missionaries, as is well known are recruited from every class of life. A London curate ; the sons respectively of a Bishop, of an Archdeacon, of a martyred missionary ; a lay reader ; a solicitor ; an army medical man ; a chemist ; and a tea-planter—such were some of the accepted men of one recent year. While the following were some of the women candidates during the same period : the daughter of a Bishop ; a trained nurse ; a family governess ; a dressmaker ; and a domestic servant.

Gifts differing and of every kind are not only represented but are needed by those whom the Society has the privilege of sending forth into the great Harvest Field. Here are some of the specific needs as detailed in a somewhat recent list :—

‘MEN.—A man of experience, degree, and preaching power essential.’

‘A master for High School. VERY URGENT.’

‘A future head now needed as shoulders.’

‘A strong experienced cleric.’

‘Two gentlemen of tact.’

‘A pioneering doctor.’

‘WOMEN.—Three as evangelists who must be able for rough work.’

‘Two “*patient*” ladies. URGENT.’

‘For educational work ; a good disciplinarian, strong spiritual influence. URGENT.’

‘For medical work : a graduate if possible, fully qualified.’

‘For medical work : a lady, having tact, judgment and balance.’

‘A lady doctor. URGENT.’

‘A trained nurse. URGENT.’

‘A trained nurse. VERY URGENT.’

The work of considering locations is chiefly undertaken by the Group Secretaries, the Hon. Clerical Secretary, and such other Secretaries as may wish to serve, in addition to the Secretary in Charge of the Department, and the Secretary in Charge of the Medical Mission Auxiliary. They have an onerous task before them annually. A list of special needs in the foreign field, and a list of all candidates accepted or possibly to be accepted as missionaries, with medical and other verdicts and opinions, are placed before them. Would that the one statement were always the complement of the other! Instead of this the utter inadequacy of the supply to meet the wants is so painfully apparent as to wring the hearts of those who deliberate. Again and again to the requirement against which have been printed in capitals the words 'URGENT' it is impossible to furnish a satisfactory reply. 'No man—no woman available!' is the sad conclusion which sends the Committee, and should send the whole Society, yes, and the whole Church of Christ, to its knees in prayer.

Very soon after the candidates-in-training reassemble after the Easter recess, they are invited to meet in the Committee Room for prayer for guidance to be given to the Locations Committee. The two gatherings that take place, i.e. of men and women, are solemn and impressive. It is customary for the Secretary of the Candidates' Department, in a short informal address, to put the difficulties that confront the Committee before the meeting, demonstrating how very often the available worker, who possesses the right mental qualifications or special gifts for a certain sphere, is physically

debarred from it by reason of the climate, &c. We venture to think that in these gatherings in the Spring, in which the workers-to-be are thus taken into the Committee's confidence, lies the secret of the glad acquiescence and the cheerful relinquishment of long cherished hopes in favour of the Committee's decision which so generally mark the candidates, and which cause many a new outgoing missionary to say at the private 'farewells' in this same room in the autumn, 'China' or 'India' (as the case may be) 'is not the country I most desired, but since I have received my location I have felt sure it is the land where God wants me, and I am more than glad to go to it.' There have been instances not a few, where the setting aside of his own plans has been part of the best training of the candidate-in-waiting, according to his own testimony in after years.

The Clerical Sub-Committee, consisting of twenty-four clergymen selected from the larger Committee, deals with offers of service from untrained young men, and supervises the Preparatory Institution. The Ladies' Candidates Committee deals with all offers from women, and supervises the training of all women candidates. Both these Committees 'recommend' to the Correspondence Committee, which takes the final responsibility of accepting or declining, as we have said before. In some cases, of course, where training is not needed, the candidate is recommended to be accepted as a missionary at once, and such qualified workers, we need not say, the Society very thankfully welcomes.

A very important rule is worth noting here, for we believe that a good deal of misconception has

taken place in the minds of many of our friends from time to time. We have heard that it has been said by one or another, 'The C.M.S. has rejected so-and-so because of such-and-such a reason.' The fact is that no one outside the House is able to make such a statement ; for the Committee refrain from telling candidates or their friends the reasons for their decision when they are led to decline an offer : an exception to this being very rare, except when physical fitness is manifestly lacking. The reason for this rule is very obvious. All communications from referees are treated as *strictly confidential*, and rightly so. Again, the training is always regarded as probationary, for the Committee cannot foretell when a candidate enters upon training whether he or she will eventually prove suitable for the sacred responsibilities of the mission-field. Hence the Committee reserve to themselves the right of terminating the training at any time without sending the candidates to the field.

There are six institutions at which C.M.S. candidates receive training. As we are visiting Salisbury Square only, we shall not have time to visit them, and can only acquaint ourselves with their names. The College at Islington, where men candidates are trained for the foreign field ; the Preparatory Institution at Blackheath, which prepares Islington College men for their entrance examination ; the Willows at Stoke Newington, not a C.M.S. but an essentially Church of England Training Home for ladies ; the Olives at Hampstead—another independent Training Home on similar lines to the Willows ; a C.M.S Training Home at Highbury for women ; and the Bermondsey Medical Training Home, of

which the aim is to afford all new women missionaries, except doctors and trained nurses, some knowledge of simple medicine and surgery, and of how to take care of their own health and that of fellow-workers in the tropics. The Hostel for Medical Students in Guilford Street, E.C., is a simple Christian residential house where ladies can live while studying medicine with a view to becoming medical missionaries of the Society.

The object ever borne in mind in the Training Homes is to make each inmate the best that he or she can be made for the Lord's service. No effort is made to run every one into the same mould, for it is well recognized that varieties of characteristics as well as gifts are needed. But it is sought to direct and develop the various capacities and bent of each. Thus the life is as natural as it can be under the necessary restrictions of community life. 'The fact of its being community life,' says the Secretary of the Candidates Department, 'is itself helpful in the preparation of missionaries. There is a give-and-take in a large community which is impossible if one is living alone, or only with those who are one's nearest and dearest. Missionaries have to live together abroad, and cannot as a rule choose with whom they will live. Hence there is a value in learning to live happily as a member of a little body of fellow-Christians not selected by oneself, before one faces this in a strange land. It is not a difficult lesson, for the time spent in a Training Home is frequently one of the very happiest periods of a student's whole life; and it is often full of happy and refreshing memories for the wearied missionary in after years.'

Life in a C.M.S. College or Training Home is a combination of study and practical work with a seasoning of recreation necessary to a well-balanced and healthy mind and body. The *curriculum* includes not only work on spiritual and evangelistic lines, such as district visiting, Sunday-school teaching, open-air preaching, mission-room services, mothers' meetings, and short addresses in stables and yards, laundries and factories ; but such practical matters as the care of health, account-keeping and the art of teaching, &c., &c. The workshops at the College at certain hours resound with the noisy hammer of the amateur carpenter, or tinsmith, or blacksmith, or cobbler, who by-and-by, when on the Niger, or in the tropics, or in the Arctic zone, will be glad that the C.M.S. and 'Islington' turned him out as a 'handy-man.' And a lady missionary who understands white-washing and paper-hanging, the balancing of housekeeper's account books, and the cutting-out of a garment, will certainly some day have cause to remember gratefully that such details were not considered too homely to form part of the C.M.S. programme of training.

Not infrequently the friends and relatives of a candidate whom the Committee recommend for training repudiate the idea that a course of study, &c., in a Training Home is needed by such 'a first-rate worker'—until, perhaps, the opinion is shared by the one in question. 'Why not send him at once where work is waiting to be done ?' But a year later, none is more thankful than the embryo missionary for the C.M.S. decree. 'I only now realize my ignorance and unfitness' is an exclamation frequently heard soon after a term of training has begun.

Each candidate accepted for training is from the first moment encouraged to consider himself or herself in close relationship to the Society which has assumed the sacred responsibility of selecting, directing and advising God's children who have offered themselves to it for His work abroad. And therefore the warmest welcome awaits them at the C.M. House, whither they may always repair for counsel, advice and cheer.

Occasional small ' tea-parties ' at the House bring together little groups of women-candidates for bright, helpful and informal intercourse, and into touch with head quarters. Some two or three times in a year larger social gatherings of members from all the Women's Training Homes meet in the Committee Rooms and Library for mutual intercourse with each other and with the Secretaries and Staff. This usually concludes with a short address, sometimes from a retired missionary, and a time of very real united prayer, which completes the sense of oneness with and relationship to Salisbury Square—the Home of the C.M.S. candidate.

We will now leave the Candidates Department and find our way to the H.P.U. Room, as it is familiarly called in the House. The Hon. Secretary, Miss Bailey, receives us warmly, and tells us much about the work in which she is engaged. The Home Preparation Union was formed in 1897 in order to help those men and women who desire to offer at some future time to be God's messengers abroad. This Union is open to all over seventeen years of age, who are communicants of the Church of England. Each member after enrolment is put into correspondence with a friend—clergyman, layman, or lady—

who gives advice with regard to Bible Study, and suggestions as to how he or she in home or business life can best prepare for future missionary work. There is a Library for the use of members in taking up their study-courses on the Bible, on Doctrine, and on Churchmanship ; and in some centres there are Preparation Classes. Here on certain days of the week C.M.S. friends, such as Mrs. Graham Wilmot-Brooke, will be found giving lectures to Metropolitan H.P.U. members, who sit round the table and black-board, note-book in hand.

The Union embraces a wide circle. In its ranks at one time are to be found a clergyman, a fully qualified lady doctor, a young girl in a business house and a little maid-servant. Many members have already passed into regular training at one or other of the C.M.S. training institutions, and the Associates, i.e., former students, actually in the foreign field now (1905) number eighty-four. These include eight clergymen and two doctors. Amongst them, to mention only two well-known names, are the Rev. E. W. T. Greenshield, of Cumberland Sound, and Miss Edith Hill (daughter of the late Bishop Hill), who went to Uganda in 1904. The H.P.U. membership in 1905 numbers 170 men and 260 women. To this quiet room have come, or from it have been counselled, workers now busy in the uttermost parts of the earth, not only C.M.S. missionaries, but some who have joined the ranks of other Societies, such as the C.E.Z.M.S., London Jews' Society, and the Z.B.M.M. For above the doors of this little Union, as of each Training Home and of the large House itself, might be inscribed the greeting *Salve!* = Welcome.

Leaving the H.P.U. Room we traverse a narrow passage leading to the Office and Consulting Room of the Society's Physician. It is impossible to recognize in these bright airy rooms, newly furnished with all up-to-date requirements—through the generosity of friends—the deserted book-binders' loft of yore, in the condition we first knew it.

Dr. C. F. Harford, who in addition to his duties here has those of the Principalship of Livingstone College, welcomes us, and tells us the share of C.M.S. responsibilities that falls to his lot.

Because the physical fitness of candidates for the foreign field must be considered, it follows that the Society's Physician comes into touch not only with all missionaries on the very threshold of their being definitely separated to the work, but with many whom health and other considerations preclude from entering upon the missionary career. As many as 560 'cases' are seen in a year.

'Almost as soon as an application from a candidate is received,' Dr. Harford tells us, 'the papers of which you have already heard are sent out.'

But the examining of candidates is only a small part of Dr. Harford's work. Each missionary, after return from the mission-field, has to see the Physician and the Medical Board, and in cases of illness the Physician is called upon to advise as to who should undertake treatment, or refer them to the Consulting Physician or Hon. Consulting Surgeon.

Specialists may also be consulted as may appear necessary. All questions relating to the medical and dental condition of missionaries at home have to be considered by the Physician, and before the

missionary returns to the field the passage notice must be signed by the Physician ere the passage can be definitely taken. The missionary proceeding to the field for the first time is furnished with a Medical History Sheet, similar to that used in the army, on which the missionary's medical record while abroad may be entered. The wives of missionaries are dealt with in very much the same way as missionaries themselves. The Physician has also to take account of any cases of serious illness in the mission-field, and to advise generally with regard to such, while cases of special importance which are not urgent are referred to the Medical Board.

Glancing with curiosity and awe at the curtains, couch and other apparatus, and with sympathy at the candidate whom we find in the outer office awaiting a 'verdict,' we take leave of Dr. Harford, and endeavour to extricate ourselves from the labyrinth known as No. 18. What we have seen and heard will enable us to assure all anxious relatives that the life and health of each worker is held precious by the Committee, from the moment it is placed to so great an extent in their care. 'The body for the Lord' might well be written over the portals of the Medical Department.

We leave the Candidates Department with a prayer on our lips. May the activities of the 'Recruiting Office' grow greater year by year owing to the increased number of God-given recruits, for whom the Society so earnestly prays and of which it stands in sorest need !

## CHAPTER V.

### THE FOREIGN OFFICE.

The  
Foreign  
Department.

I shall always feel that the work of this Society in the conversion of the Heathen and in the spreading of the Truth over the whole world, stands like a bright light in the midst of much else that we see going on around us. If it were possible for me to rouse the Church of England to a sense of the enormous importance of this one work, I should feel that I had done some real service to the Lord our Master.—*The late Archbishop Temple.*

**I**T is when we ascend to the second floor of the House that we enter the region of the Foreign Department—than which there is no more important and sacred section of the work in Salisbury Square. Here we are in touch with the uttermost parts of the earth. Here transactions take place that have directly or indirectly to do with the spiritual well-being of millions in India, Africa, China, Arabia, Syria, Palestine, North - West Canada, British Columbia and the isles of the sea.

For a moment let us remind ourselves of the vastness of the field and the multiplicity of operations whose affairs are administered by this Foreign Office.

The C.M.S. has no fewer than 548 foreign

stations, worked by 975 missionaries, viz., 565 men and 410 women, (not including the wives of missionaries, of whom there are 381). Of the men 410 are clergymen. There are 78 qualified doctors. Presently we shall see how this large number of European workers is divided for administrative purposes at head quarters.

Besides these, there are 360 native clergymen, 5,479 native lay agents, and 1,655 native women teachers.

Then there are the following institutions :—

37 Theological and Training Colleges and Schools.

92 Boarding and High Schools.

12 Industrial Training Institutions and Classes.

2,400 Elementary Schools.

40 Hospitals.

73 Dispensaries.

21 Leper Homes.

6 Homes for Blind and Deaf.

18 Orphanages.

6 Other Homes and Refuges.

17 Presses and Publishing Offices.

The whole of the Missions in the care of the Society are divided for purposes of administration into three groups. To each of these is appointed a Secretary, a clergymen.

Heavy as we shall find the secretarial duties are, the additional weight of spiritual responsibilities is that which produces a double strain. For there are peculiar difficulties to be met and overcome by one who has hundreds of fellow-labourers in the Kingdom of God allotted to him for advice, sympathy and assistance. While we are seeking admission to the Secretary of Group I.

in his inner room, we wait in the office of the senior clerk, Mr. W. Mayhew. It is a recent and wise precaution on the part of the Secretaries to have their names placed not upon their private but their office doors, and thus somewhat minimize the number of interruptions with which they are assailed. Hence we find upon the outer door of this room the name inscribed, 'Rev. B. Baring-Gould.'

As soon as this Secretary is disengaged he receives us in his sanctum, which overlooks an interminable vista of warehouses and business buildings, and is one of the quiet rooms at the back of the House.

'Group I,' comprises the Missions in China, Japan, Ceylon, N.-W. Canada and British Columbia, and Mr. Baring-Gould proceeds to give us, in answer to our questions, some idea of the amount of correspondence that flows towards him in one year from the large family under his care. During 1904, for instance, 892 letters arrived from the four fields in China, viz., Mid-China, Western China, South China, and the Fuh-Kien Province. Ceylon sent 354 communications, and Japan 355. Altogether the grand total for twelve months of letters from the Group I. field amounted to 1,790. If we make the same inquiry in the other Groups presently we shall find that a similar quantity of correspondence falls to the share of each. Moreover the number of 'home' letters received in connexion with this and each of the other Groups is not far short of 1,200 annually.

Of course a certain percentage of these communications are of the nature of brief memoranda ; but the majority are of much greater length and impor-

tance ; while numbers of documents regarded as single 'despatches' each contain a large number of different matters of business. This is specially the case as regards Minutes of local governing bodies in the mission-field, such as Conferences and Executive Committees. For example, one of the many sets of Minutes—all of which are numbered as single despatches—may contain eighty separate Minutes on various subjects connected with the business of the Mission concerned !

We inquire what number of workers in the field correspond with Mr. Baring-Gould as their own Secretary, and he tells us that no fewer than 376 European clergy, laymen and ladies, are connected with Group I.—truly a huge family to care for individually, to counsel and advise !

Next we want to know how the mass of information and business detail contained in all this correspondence is brought before Committees in a form which they can assimilate, and we are shown a budget of mimeographed foolscap folios known as a *précis*. The section occupied by *résumés* of the Fuh-Kien Mission correspondence alone is frequently fourteen foolscap folios in length for one month ! Before each Group Committee meets every member receives a copy of this document, which contains a careful and full abstract of all the points in each despatch, so that they are thus put in possession of the contents of all the incoming letters from their Missions during the previous month.

We turn over the pages with interest and read aloud a few items that are typical of all :—

## GROUP I.

## JAPAN MISSION.

157. BUNCOMBE, W.P. (Arima) May 17. Received June 13.

Reports gifts by the Emperor and Empress of Japan of £1,000 to the Y.M.C.A. Army Work in Manchuria, and of £100 to the Christian Prison Gate Mission. The Japan Government has also made a grant of £200 in aid of the expenses of the two Japanese delegates, both of whom are leading Christians, to the Y.M.C.A. Conference at Paris.

158. PRICE, Archdeacon (Arima) May 16. Received June 13. (L.S. 39.) (Answered by Lay Secretary, June 15.)

Writer has just heard from the British Minister, Sir Claude MacDonald, that the 'incorporation of an Association of Church Missionary Society Missionaries in Japan as a Juridical Person able to hold property in Japan' has been approved by the Japanese Authorities. Trusts before leaving on furlough to arrange that all the Society's property shall be transferred to this Association.

The *précis* of the current month for Group II. and also for Group III. are lying upon the table, and so we are invited to glance at these also.

## GROUP II.

312. PROCEEDINGS OF CALCUTTA CORRESPONDING COMMITTEE, November 8. Received November 28.

Present :—A. F. Cox, Esq. (Chair), Hon. F. E. Pargiter, Dr. F. D. Bose, R. G. Currie, Esq., Revs. E. T. Sandys, C. H. Bradburn, and Canon Ball (Secretary).

Matters dealt with by C.C.

xiii. MINUTES OF SANTAL CONFERENCE. October 26–28 (No. 316).

11. Following sums sanctioned for repairs :—Rs. 600 for Godda, Rs. 550 for Taljhari, Rs. 450 for Barhawa, Rs. 300 for Bhagaya, and Rs. 180 for Outstations.

12. The absolute need of reinforcements for the Santal Mission strongly urged upon P.C., in order to prevent retrogression.

xiv. Rs. 250 sanctioned for repairs at Bhagalpur.

xv. Plans and estimates to be prepared for the erection of a Mission House at Bhagalpur in place of the one burnt

down. Since this happened Rev. J. A. Cullen has been living in a small and inconvenient house.

### GROUP III.

#### NIGER MISSION.

50. MINUTES OF EXECUTIVE COMMITTEE (Onitsha), February 28–March 7. Received April 8.

(Here follow sixty-three paragraphs. We have time only to look at two of them.)

35. Ibo Pastorate Fund. Minutes of Pastorate Council were approved. The venture had justified itself beyond all expectations. The excess of expenditure in connexion with six stations had been only about £14. The Council had a reserve fund of £53, but desired to keep this. The Pastorates had been asked to contribute half the deficit, and E.C. unanimously asked P.C. to give the other half (£7) as a grant-in-aid. It was felt that every encouragement should be given. The people had supported their own teachers, met their current expenses, given a collection to the Bible Society, and raised about £18 during the first year of the scheme. Expenses will be heavier in 1905.

(xxviii.) Request for grant of £7 toward Ibo Pastorate Fund. No. 50.

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55. Reinforcements needed. The following were considered the minimum to carry on existing work adequately : (a) Lokoja district one clergyman ; (b) Brass district, one man (lay or clerical) for pioneer work, and one West Indian ; (c) Ibo district one accountant (interested in work among lads), one nurse, a lady for Asaba School, a lady for evangelistic work at Umunya, two West Indians (one to take up Mr. Blackett's work at Oka, and one to help in primary school supervision). It was pointed out that, with the exception of the Secretary, no male European had been added to the Mission since the autumn of 1900 ; also, that most of the above requests have been sent home by previous meetings.

(xxxiv.) Request for reinforcements, including three West Indians, No. 50.

Once a month each Group Committee meets

under its own chairman. The conclusions they arrive at divide into two parts, 'Resolutions' and 'Recommendations.' The former are communicated directly to the field, the latter have first to be confirmed by the Committee of Correspondence.

Every moment of a Secretary's time is filled to overflowing from the moment he steps into the House at 9.50 a.m. As Mr. Baring-Gould points out, when delineating his own duties he is depicting those of his two colleagues in Groups II. and III. Attendance at every General Committee, Correspondence Committee, Funds and Home Organization Committee, and other special committees such as 'Literature,' 'Educational,' 'Industrial,' at which the administration of the Society at home and abroad is discussed, cannot be waived ; it is an integral part of the Secretaries' work. Moreover, their counsel is required to revise Regulations from time to time, and at special sub-committees summoned to draft new regulations for Church organization, for local missionaries' conferences, &c. It is they who, on behalf of the Committee, prepare the individual Instructions which are handed to every out-going missionary at the time of his or her dismissal, on the first and every subsequent occasion of their proceeding to the foreign field.

We can only try to imagine the responsibility of correspondence with local Secretaries in each Mission, and with individual missionaries on personal and public questions, which rests upon each of these Secretaries. There are shelves in each office filled with long rows of letter-books enshrining thousands of documents. The ideal Secretary must be ready to sympathize with the failure to pass a

language ‘exam.,’ or to rejoice with the winner of a high percentage of marks ; he must not lose a mail in conveying sympathy with the invalidated missionary, or congratulations to the proud father and mother of a first-born ! One of the Secretary’s saddest duties connected with his Group is the task that comes all too often of gently breaking the tidings of the Home-call of a beloved brother or sister, son or daughter, to aged parents or other anxious relatives. Heart-breaking indeed are some of the cable despatches that reach Secretaries in the Foreign Department from time to time.

Very often the Secretary receives accepted candidates or missionaries on furlough to stay at his house, in order that he may secure some uninterrupted time for an interview, for there are many questions that cannot be dealt with summarily in a few minutes of the precious office hours. And then another demand upon his time away from the House is in the form of deputation engagements, which are frequently added to his many other activities.

But the bell is ringing outside Mr. Fox’s door, and that is the signal for a Committee Meeting to begin. Group I. has to be represented at it, and therefore we must take leave of its Secretary.

We turn sharply to the right in order to call upon the Rev. G. B. Durrant, the Secretary of Group II., which administers the affairs of the Missions in India, Persia, Turkish Arabia and the Mauritius.

Mr. A. H. Elgie, the senior clerk, before conducting us to his room, tells us that the number of missionaries (not including wives) in this Group is 335, and that their despatches to Salisbury Square amount to 2,150 a year.

The Secretary in his room, which is directly above Mr. Fox's and therefore faces the Square, finding that we have learnt most of the routine common to all the Groups, proceeds to tell us one or two important items peculiar to his own work. We remember, of course, that for years Mr. Durrant was himself in India, and therefore has first-hand knowledge of the character of the largest 'parish' under his care.

India, the largest field of Group II., presents problems that do not occur in other spheres of operation. In India, with the exception of the Punjab and Travancore, the government of the Mission is carried on under the Parent Committee through Corresponding Committees, sending home their recommendations and Resolutions for sanction and adoption. In the Punjab, the Corresponding Committee, (composed of European civil and military officers and others,) the Missionary Conference and the Native Church Council are merged in one central body, sub-divided into Central Mission Council and District Mission Councils. In Travancore and in Persia the governing body of the Mission is the Missionary Conference.

When we ask, With what sort of questions does Group II. deal? Mr. Durrant replies, 'This may be taken as a specimen of others. When the administration of the Punjab affairs was reconstructed the procedure was as follows: First, the missionary brethren in the Punjab proposed to the Parent Committee that a Conference should meet to discuss the proposals for uniting Indians and Europeans more closely in administration. P.C. sanctioned this. Next, the report of the Sub-Committee

came to P.C. and was discussed, authority being given to those in the field to draw up a scheme for the amalgamation indicated above. Then, after much thought, this was prepared and sent home to P.C. for their approval. The P.C. went thoroughly into this question, and made certain alterations, and sanctioned the scheme generally subject to these alterations. The scheme was then returned to the Punjab for further consideration. Lastly, a fresh draft came back from the Punjab, which was again considered by the Group, and this time no alterations were made; but certain suggestions were offered for the consideration of the brethren in the field. At the same time the scheme was finally sanctioned by the Committee at head quarters, and began its operations at the commencement of 1905.'

We are next reminded that educational missions figure largely in this Group. Questions of educational policy are continually arising, and we are not slow to recognize that in administering the affairs of such large institutions as St. John's College, Agra; Edwardes' College, Peshawar; the Alexandra Girls' School, Amritsar; the Girls' High School, Agra; the Sarah Tucker College, Palamcotta, not to speak of a large number of high schools all over India, many a thorny and intricate problem has to be faced.

It seems to us that a great deal of decentralization is necessary to enable the work to be at all overtaken, and we find that such is the case. The Committee is giving more and more authority to their missionaries in the field to deal with various questions that arise.

Much discrimination and tact are required again

and again as the attitude of a Moslem Government, or the conduct of native agents, has to be observed or investigated. We come away from Group II. more room still more impressed with the responsibilities that attach to such a Secretary's work and the urgent claim such workers have upon our prayers. Far more difficult than parochial organization, much farther reaching in its influence and issues is the work to which gifted University men gladly dedicate their lives.

When we knock at the door of the Rev. F. Baylis's office, which is over the Large Committee Room, Mr. H. E. Staples, the senior clerk in Group III., responds. From him we find that here is the head quarters of the Africa, Palestine and Egypt Missions, in which some 264 missionaries are at work, who all correspond with this office, from which the foreign despatches in a year amount to 1,230.

Mr. Baylis is 'in' and is kindly ready to give us some particulars of his Group, which includes those interesting Missions, Uganda, the Niger and the Soudan. He reminds us that the work in Africa is more of a pioneer character than in many other parts of the C.M.S. mission-field. In the Africa Missions small business details cannot be relegated to any Corresponding Committee, for such does not exist. At present it is not possible to secure a sufficient number of European residents of such missionary spirit as to warrant the formation of a Committee such as the Indian Missions have possessed for many years past. Hence a mass of small detail has to be considered and threshed out in connexion with Group III.

Again, one distinguishing feature of the work in

this Group, which Mr. Baylis is good enough to point out to us, is the correspondence that gathers around translational work. ‘For instance,’ he says, ‘during the year 1903 the S.P.C.K. alone undertook the publication of about twenty books in languages spoken in Missions dealt with by the Group III. Committee. Most of these were new books, while some were new or revised editions of works previously published. In addition to this, owing to our representations, considerable aid is given by the S.P.C.K. from time to time in the form of grants of wall maps and additional grants of books previously published and granted for use in the Africa Missions.

‘During the past two years there has been correspondence also with the Bible Society regarding Bibles or Scripture portions in ten different languages. Much of this correspondence deals with the publication of Scripture portions never previously translated.’

There is one important problem that is ever facing the Group Secretary whatever portion of the field may be his special charge: that most anxious question—the supply of missionaries. It is true that it is not the business of the Group to locate missionaries, but the Group has an intimate knowledge of the needs of its own Missions, and from time to time in urgent cases makes recommendations to the Committee of Correspondence for missionaries to be located to certain Missions. The question of location affects the Groups in this way, that they have to administer the Missions and often enough with a very weak staff. There is scarcely a Mission

in which there is any reserve force, so that a failure in health or a death may throw the whole work out of gear ; and one of the greatest problems the Groups have to face is how to organize the work with a weakened and totally inadequate staff as regards numbers.

We realize more than ever what the ‘ Deficit of Men ’ implies ; and why so often one can see on the faces of the Secretaries the strain involved by the knowledge of broken gaps unfilled and messages from valued workers who are at breaking-point in under-manned stations.

Theoretically, all the Secretaries of the Society have a co-ordinate responsibility for each other’s work. Very few matters of serious moment are undertaken without mutual consultation. And as we have been reminded already, their deliberations are begun, continued and ended in prayer. For who more than they need an ever fresh endowment of wisdom and of the Holy Ghost ?

## CHAPTER VI.

### THE TREASURY.

The Lay  
Department.

Giving rests with the individual, and the work moves forward or halts according to the measure of personal fidelity in regard to stewardship. . . . A gentleman said not long ago: 'I thought most seriously that I was giving to God a definite proportion of my income. But one day it came into my mind to go most carefully into the question, and I found that on my own basis of giving I owed God for that year no less a sum than £1,400.'—*A Speaker at the Ecumenical Missionary Conference, New York, 1900.*

THE second door on the left as we enter the House is that which opens into the Lay Secretary's private office. It occupies a central position between the Cash Office and that of the Deputy Lay Secretary.

The Lay Department came into existence in 1830, the first to receive the title of Lay Secretary being Mr. Dandeson Coates—a prominent member of Committee and worker, who for some ten years previously had lived in the House. This keen-sighted, energetic and very pronounced chief lay officer left the impress of his strong personality upon the Society for many years. After his enforced resignation, through failing health, an interregnum took place, and thereafter his post has been filled by a succes-

sion of distinguished military men, Anglo-Indian officers and civilians. The holder of this responsible office to-day is Mr. David Marshall Lang, who was appointed to it in 1894.

It may at first cause surprise to our readers to know that there are some sixty-two members of the Lay Office staff. But the number of workers is none too large to cope with the tasks allotted to them.

It will easily be recognized that every other department in the House has close relations with the Lay Department, for the simple reason that every department requires money ! For example, requests for grants from Bengal or Nigeria or Japan may depend upon policy, and therefore come before the Group Committees ; but the Finance Committee must sanction the expenditure, and the Lay Secretary will have to correspond about it. It is probably well known that all the monies received by the Society come into the Lay Secretary's hands ; he is responsible for their safe keeping, and for the acknowledgment on behalf of the Society of every contribution, from the one thousand pound bank-note that a rich donor sends, to the six penny stamps from an alms-house giver. He has to accept every bill drawn on the Society, to sign and countersign every cheque issued—and all monies are paid by cheque—and to sanction the numerous payments for which cheques are drawn. He has, in fact, the paying out (under the Committee's orders) of all the Society's funds, whether expended at home or abroad. Every little detail connected with the preparation of estimates—those difficult and thorny documents which, we have already seen, cost several Committees in turn many anxious discussions—must be carefully con-

sidered by him. All the business that arises in connexion with landed and other properties at home and abroad rests upon his shoulders, in addition to the ordering of supplies for the Missions and for use at home. The keeping of accounts of all receipts and payments, which, as we shall see presently, has assumed gigantic proportions, is all under his supervision ; and in addition to the heavy correspondence connected with each and all of these duties—the number of letters received by the Lay Secretary in one year amounting to 58,000—the official correspondence with Government Offices is entrusted to him.

The Lay Secretary has charge of all the ‘state’ records, books and documents of the Society ; he undertakes to circulate among members of the Committee the notices of and Agenda for each forthcoming meeting, and he sees that the Minutes of Committee are accurately entered in the Minute Book. Again, it is to the Lay Secretary that each outgoing missionary looks for instructions and arrangements regarding his or her passage and outfit. Moreover, the sale and issue of the Society’s publications is under the Lay Secretary’s control, whose chief and very important quota to their pages is the Contribution Lists which appear in the *Annual Report* and the *C.M. Intelligencer*. One last item—a large one—remains to be noted. Under a special Committee, it is the Lay Secretary who appoints and controls the House staff, possessing as he does also the general oversight and care of the C.M. House and offices, in which custody are included such widely-separated and different objects as the Library in the House, and the Children’s Home at Limpsfield.



*'Diversities of Gifts, but the same Spirit.'*



Of course, it is obvious that in order to carry out all these duties a staff of workers is required to assist the Lay Secretary. Among the officers in charge of the sub-departments of the one large Lay Department are the Deputy Lay Secretary, the Chief Cashier, the Accountant, the Publication Manager, &c., each with his staff of clerks or other workers under him.

For a moment let us try to understand some of the busy activities on the ground floor of No. 16; and, as visitors, we will begin at the Hall Box.

Stationed on the inner side of the swing doors — so often swinging that if they belonged to an Indian house they might be welcomed as punkahs — we find the hall-keeper in his small wooden box, to which at a recent date a Telephone Call Room has been attached. This structure occupies the ‘well’ of the central staircase, and the very position which, if Salisbury Square were in New York instead of London, would undoubtedly be filled by an ‘elevator.’ For such a luxury it is possible that many a visitor to the House, especially if intending to call upon the women workers at the top of the building, inwardly sighs. An American would promptly figure up the amount of force and time expended by each ascending and descending individual on those stone steps, and demonstrate that a lift would be cheaper in the end. As it is, the workers console themselves with the thought that they are treading on ground ‘worn by saints before them.’ Probably they are the wise ones who, in mounting aloft, follow the Chinaman’s advice, ‘Slowly, slowly go !’

The hall-keeper and the house-keeper, his wife,

divide the duties of caretaker between them. They and their assistants have charge of the empty House at night, and are responsible for the cleaning of it before and after office hours. This latter necessary duty is by no means a light one to accomplish efficiently. The fact that there are no fewer than forty-five rooms and offices to be kept fresh and wholesome day by day will appeal strongly to those of our readers who have housewifely instincts ; the annual spring cleaning too—which for obvious reasons takes place in the late summer !—is, as may be imagined, an event of some magnitude.

Naturally the preparation and serving of committee luncheons, and the various teas provided on different social occasions, falls to the lot of the house-keeper and her servants, who bring or send down by a lift, from their kitchen in the top of the building, all the requisite crockery, &c., &c.

The duties of the Hall Box are varied. It is the training ground of the office boys, who, after some twelve months' drilling in the taking of messages, swiftly and accurately, to the various offices in the House or City, in the keeping of address books, despatching and forwarding letters, &c., are drafted into one or other of the departments.

One of the first duties in the morning is the sorting of parcels and letters for the whole House into a large basket with divisions, which is cleared by a representative of each department on coming in. As each Secretary and clerk enters the House and passes the Box the hall-keeper books his name as ‘in.’

The Hall Box is the inquiry office of the large House. The inquiries come from outsiders and insiders alike. Every few minutes a face is pre-

sented at the Box window, with a question of one kind or another. Trains have to be hunted up from *Bradshaw* or other time tables ; luggage has to be taken charge of, from the heavy portmanteaux of the deputation, just 'off' a long country tour, who has driven straight to the House in order to report himself, to the handbag of a lady missionary, who has been busy in the City all the morning, and has come in for a social gathering before a Thursday Prayer-meeting. From time to time rooms in hotels have to be booked for home-coming missionaries. Very often the luggage of such travellers must be despatched by carrier, and an eye must be kept on the various articles that sometimes lie thickly strewn around the Box. For is not the House in the heart of the City, and would not undesirable visitors sometimes make their appearance, were it not for the presence of a uniformed official in the doorway ?

But the most onerous of the hall-keeper's duties must certainly be the 'ringing up,' and being 'rung up,' in the National Telephone Call Office at the back of the Box. There are days when the 'calls' are so numerous as to keep one person steadily on duty in the little dark stifling cupboard.

From the Hall Box to the Cash Office—well-known at least to May Meeting goers!—is but a step across the Hall, and on opening the 'obscured plate' glass door we find ourselves in an apartment closely resembling a bank. Here Mr. Charles Strong, who was appointed Cashier in 1899, and his five helpers will be found busily engaged, sometimes from early morning until late at night. For during the last few days of March the Cashier is at the office soon after eight

o'clock; and on that important date, March 31st—the last day of the financial year—the Cash Office staff are hard at work until 1.30 a.m. on April 1, and are back again at 8.30 the same morning! In 1903-4, some £140,000 was received over the cash counter, irrespective of amounts paid into the bank.

All monies, in sums ranging from a few coppers to thousands of pounds, pass through this office, whether they be subscriptions, donations, legacies, private or Association collections, Gleaners' Union contributions, or Medical Mission Auxiliary income. Naturally, every special appeal issued by the Society affects the business of this department. For instance, at the time of the Million Shilling Fund, in the winter of 1903-4, the special preparation of Postal Orders for paying into the bank occupied no little time day after day, as an average of some 300 per diem were received. The despatch of receipts for each sum (they number 15,000 per annum) is an important item of the Cashier's work, no less than the accurate entry of every amount in classified registers. By a system of frequent and speedy paying into the bank, no large sum remains many hours in the keeping of the Cashier's strong rooms.

From time to time in the strong chest among collection money a singularly interesting assortment of 'valuables' in addition to coin have been found. Notably this was the case at the 'Centenary' time, when rings, bracelets, chains, lockets, brooches and watches were discovered, besides bank-notes and cheques. The Cashier can tell us of an incident that certainly made a twofold impression on him. Once, when feeling amongst coins 'shot' into the



*Some Snap-shots.*



chest to await counting and checking—in order to extract any gift in kind therefrom—he was startled by a stab in the hand. The pin of a diamond brooch worth some £60 was the assailant !

The books kept in the Cash Office in addition to the Receipt Books—which alone number twelve—cover a wide area. Not only have the Annual Subscription Registers to be kept posted up, but the Cash Books of the Islington, Blackheath and Highbury Institutions are made up and kept here, as also are the Limpsfield Children's Home accounts and the Register of its inmates. The Finance Committee look to the Cashier to present them with monthly statements of disbursements, and to prepare all cheques ready for signatures. Again, the keeping of ledger accounts with missionaries at home, and the despatch of all monthly and quarterly allowances or salaries, rests with this office. The examining, preparing, and entering bills of exchange is no small item of the Cashier's responsibilities, to which is added the examining and payment of tradesmen's accounts. It is the Cashier who prepares the monthly Contribution List that appears in the *C.M. Intelligencer*, and who is expected patiently and unweariedly to answer inquiries of all kinds—connected, of course, with £ s. d.—and to allocate 'the very best seat' in Exeter Hall to every applicant for a shilling ticket at the special C.M.S. Meetings for which such tickets are sold !

Passing by the Lay Secretary's private office, which we have already visited, we come to the room occupied by the Deputy Lay Secretary. The present, and so far only, holder of this important office, Mr.

## 98        IN SALISBURY SQUARE

Stephen F. Purday, entered the House forty-four years ago, and has been the lieutenant of a succession of Lay Secretaries. His duties are exceedingly numerous and diversified. Under the Lay Secretary, and in his absence, he supervises the whole of the Lay Department, an outline of which has been already sketched. It is he who deals with a large portion of the correspondence, and who prepares for the magazines an interesting statement of gifts to the Society, and acknowledgments of anonymous donations, &c. All the small details of the House management come before him. If a door will not shut or a window will not open, if a chimney smokes or a gas stove leaks, it is into the attentive ear of the Deputy Lay Secretary that the disconcerted member of the House or Training Home pours his complaints. If an absent-minded donor, omitting to furnish his address, does not promptly receive an acknowledgment of his gift, it is the Deputy Lay Secretary who must do his best to calm the mind of a perturbed correspondent. It is he who is asked by anxious relatives the exact date of arrival of a home-coming missionary, or to secure the most comfortable berth in the P.& O. or German liner for an outgoing worker, as the case may be.

It is to this Office that most of the gifts in kind sent to the Lay Secretary to be sold on behalf of the Society are transmitted. A glance at the list of articles for sale, which usually appears in the *Gleaner*, will show that the free-will offerings of C.M.S. friends vary considerably, and some of those that are sent to the House occupy space for storage. Jewellery of all descriptions constitutes no small

responsibility when one article alone may be priced at thirty guineas. Artificial teeth and false hair do not present much difficulty in the way of storage, for they are not long detained from the market ! But soap and shawls, seeds and songs, phonographs and photographs, furs and fans, paintings and plates, books and bicycles, autographs and antlers form an interesting and often embarrassing collection, which turns the Lay Office into a miniature 'Army and Navy Stores.' Occasionally such goods are offered as cannot be accommodated on any shelf or in any cupboard, such as, for instance, an 'excellent two-wheeled pony-trap,' or the talking parrot which changed owners 'for the good of C.M.S.,' yet was never interviewed by the Lay Secretary in Salisbury Square, although appearing on his Price List ! If this should meet the eye of any intending donor, perhaps we may be allowed to whisper a word in his ear. It is often pain and grief to those in charge to see goods lying by, depreciating in value because priced too highly by the givers. Every effort is made to obtain a satisfactory market for valuables, and a goodly sum might be realized as acceptable 'ready cash' were the disposal of every gift left to the discretion of the Lay Secretary.

But all these claims constitute but a minor portion of the Deputy Lay Secretary's miscellaneous labours. The 'general division' of the Lay Department is supervised by him, and is carried on in an office which adjoins his room, and with which he can communicate by means of a sliding shutter. Here some seven clerks, under the immediate supervision of Mr. W. G. Frampton, are occupied in such absorbing duties as the preparation and revision of Annual

Estimates—Home and Foreign—the making notes of all financial matters contained in the Committee Minutes, and the preparation of ‘advices’ to the Missions of all such as refer thereto, as well as the informing of the other Lay Department offices of any such transactions as concern them. It is to these helpers that the Committees look for the preparation of any and every financial and statistical figure, and for the drafting of various Minutes and reports too numerous for us to detail. Here all the Anniversary business arrangements are carried out.

The C.M.S. Trust Association make this department the archive for their property and shareholders’ registers. Perhaps one scarcely realizes how large and important are the landed properties in the tenure of the C.M.S. until we learn that an organization, known as the Church Missionary Trust Association—a registered unlimited liability company—was formed in 1885, under the advice and guidance of Mr. Sydney Gedge and Chancellor P. Vernon Smith, for the purpose of providing a continuous trust for holding such properties. The C.M. House itself, the Islington College, the Limpsfield Home, as well as the landed properties in all the Missions where its organizations can be applied, are held by it. As a registered company it is subject to all the Government laws and rules relating to public companies, and Mr. Purday shows us a letter-basket full of (to us) awe-inspiring Government documents, of whose contents he, as Secretary of the Trust, must have a clear grasp.

The mention of this very important Association leads us to ask the Deputy Lay Secretary whether there is not a large amount of legal work connected

with the Society to be transacted in this department, and he immediately assents. It is surprising how many questions arise, for instance, through the incorrect drafting of bequests, by which legacies are left to the 'Church of England Missionary Society,' &c., instead of to the Church Missionary Society. Such matters, and those connected with the landed and other properties of the Society at home and abroad involving the drafting of legal documents, require dealing with by able lawyers, and the bulk of its constituents perhaps little know how much the C.M.S. has been from its earliest years, and still is, indebted to its Hon. Solicitors—Messrs. Bridges, Sawtell and Co.—for their gratuitous, ungrudging, and important services.

So, too, most valuable assistance is rendered, in the purchase and sale of securities held by the Society in connexion with its invested funds, by its Hon. Stock-brokers,—Messrs. Cavell, Strachan and Lardelli,—who are ever ready to give practical advice and detailed labour.

It is in this 'Treasury' too where the Roll of the Society's missionaries is kept. The books which must perforce be kept posted up in this office form a miniature library. Shorthand writing, mimeographing, auto-copying, typing, indexing, abstracting and registering go on simultaneously or in turn day after day, as well as a multitude of miscellaneous duties which are, to quote the Deputy Lay Secretary's own words, 'less definable.' There is no halo of romance or poetry in this daily routine; but the importance of these secret cogs and wheels as part of the great machine is infinite.

Two workers connected with the department

are appointed to the Records' Section, which we must explain, for the benefit of the uninitiated, means that they are responsible for the Strong Rooms and their contents, together with their methodical arrangement, the entering, abstracting and alphabetical indexing of the Minutes of the three largest Committees, the summoning of Committees, the printing of Agenda, &c., &c.

Under the guidance of the custodian, Mr. F. C. Chapman, who has been for thirty-seven years upon the staff, we are allowed a private view of the Strong Rooms. Some are below ground and one is above, and none are particularly easy to find. Once within their walls we feel we are amongst the ashes of the past indeed. Here are the earliest records of the Society's earliest beginnings. The first letter among these records is dated Bedford Row, April 4th, 1799 (a few days before the Society was founded), written by 'William Cardale' to 'the Rev. Thos. Scott.' In one room, on shelves from floor to ceiling, lie brown-paper packages indexed numerically, containing letters from Missions ranging over a hundred years. Here too are sixty-nine bulky volumes, the Minute Books of the Committees since their first meeting, 1799, to the last one held a few days ago. A hundred and five portly letter-books, each almost too heavy for a small boy to lift, contain hand or press copied correspondence that embodies the history of the Society. The covers of these books—eighty and ninety years of age—are mouldering, and some of the ink is fading, but most of the writing is beautifully distinct and—unlike much modern caligraphy!—marvellously legible. In another room there are no fewer than

331 enormous volumes of correspondence, the incoming letters to the Society, covering every kind of C.M.S. business connected with a world-wide area. All these are irreplaceable records, although, of course, they vary in importance and worth. It is fascinating to turn over the yellow leaves and find signature after signature of the Society's Founders and earliest friends. But we may not linger here, for we have so much more to see.

A most important division of the Lay Department remains to be visited, that under the Accountant. Prior to 1884, the Accountant's Office adjoined a room in the large House which was used as a waiting-room and museum. When the new wing was opened in 1885, these two rooms were thrown into one, and, as we have seen, to-day, it accommodates the clerks of the Lay Department. At the same time the Accountant and his helpers were transferred to apartments at the top of the building now occupied by the Women's Department. In 1891 these very peripatetic offices descended to the basement, and possessed themselves of an apartment that was afterwards known as 'No. 3 Committee Room.' A little later on they were again evicted by the exigencies of the growing work, and took up their position in another underground room, now used as the Medical Mission Auxiliary store; and lastly, in 1902, they found a more inspiring abode on the ground floor of the new House, 'No. 18.'

Here we shall find the Accountant standing at a desk in his small private office leading out of that of his clerks, who occupy the front room of the ground floor. Mr. William A. Strong has seen the growth of the C.M.S. well exemplified. At the time of his

appointment, 1891, the gross income of the Society was £269,300, and 263 pages of the *Annual Report* were filled with acknowledgments of Association items. In 1903-4 the gross income had risen to £407,600 and 'Association Contributions' covered 363 pages of the familiar 'Blue Book.'

The work of the Department may be divided into three portions. First, the recording of receipts and payments; secondly, the preparing of the financial pages of the *Annual Report*; and thirdly, the auditing of the Missions account current.

As we have discovered in our visit to the Cash Office, March is the busiest month of all concerned in the Lay Offices, since it brings with it the close of the C.M.S. financial year. In March, 1904, for example, about seven-sixteenths of the Society's General Fund income was received during that month, and over 6,000 separate entries, covering 160 double pages of Receipt Cash Books, were made.

The labour involved by the accurate keeping of the Cash Books is far greater than might be supposed. Every day, the particulars of every receipt despatched the day before is entered in them. Each book is ruled with a series of money columns headed 'Associations,' 'Benefactions,' 'Legacies,' &c., &c., and each item of receipt is placed at once in its proper column. By this method the total receipts to any date, under each and every head of contribution, can be seen at a glance.

The majority of the entries refer, of course, to sums sent in by the Treasurers of C.M.S. Associations all over the country, and these have to be posted, and the names of places, dates and amounts repeated, in some thirty-five Association Ledgers,

of which there is one for each diocese. It is while showing us these Receipt Cash Books that the Accountant remarks *sotto voce*, ‘A large number of entries would be saved if *all* the small and branch Associations would pay their contributions to the Treasurer of the larger Association with which they are affiliated, who remit lump sums regularly and frequently to Salisbury Square!’ *Verbum sat sapienti!*

The financial correspondence with the Associations is in itself a heavy item. Three times a year the Accountant ‘advises’ local Treasurers and Secretaries of payments made direct to the House, so that these sums may be incorporated with their accounts. All in-coming letters find their way into ‘diocesan’ pigeon holes, and thus are ready for use when the time comes for printing the Contribution List in the *Annual Report*. But this does not by any means cover the work that is labelled ‘Association Correspondence.’ The Accountant tells us that his difficulties are often great and many in adjusting the various local treasurers’ accounts with his own books. What is he to do, for instance, when the list of money registered at ‘Sleepy Hollow’ includes sums never received in Salisbury Square, or which are ‘believed to have been sent’ to head quarters, and are therefore put down to swell the grand total by the kind worker, who ‘hopes that all is correct.’ The inexorable Accountant writes and writes and writes again at the risk of being voted incomprehensively devoid of intellect, until the matter is satisfactorily settled.

From the list of donations, subscriptions and collections supplied by Association Treasurers for

publication in the *Annual Report*, all items are extracted that are appropriated to the support of special missionaries, or the up-keep of buildings, or the maintenance of schools, orphans, or beds, &c., in hospitals, and which are called ‘Appropriated Contributions.’ In 1903-4, for instance, these extractions numbered some 2,800. The sum which they represented, about £45,000, was divided into forty-four separate amounts which were transferred to separate ledger accounts, such as Medical Mission Auxiliary, Training of Women, Female Education Society work, &c., &c.

But the Association business for the year is not done with in the Accounts Department until the *Annual Report* is on the eve of being published, and the sectional Diocesan Reports are indexed and ready for press, and then indeed—if he has time to do so—the Accountant can heave a sigh of relief!

We have been shown something of what is covered by the one column ‘Associations’ in the Cash Books. From the other columns the Direct Contribution Lists have to be prepared; and these are written up and ‘agreed’ month by month throughout the year.

An alphabetical list of Special Funds is another necessary item of organization. A casual glance at it brings before us names of fragrant memory. The Baring-Batala Trust, the Bishop Crowther Memorial, the George Maxwell Scholarship, the Henry Venn Native Church, the Henry Wright Memorial, the Wigram Scholarship, the F. R. Havergal Memorial, and the Hannington-Parker Memorial Church, are only some of the many funds which

need as careful registration in a department as wise administration by a Society.

So much for the receipts. ‘Oh,’ exclaims the Accountant, ‘I have pages more to tell !’ But we respectfully waive his offer, for we visitors are of finite intellect, and so we ask him to tell us something about expenditure. As we have heard when we made our tour of the Committee Rooms, the Finance Committee meets every month, and on the representation of the Cashier passes the several payments authorized to missionaries at home, on sick leave or furlough, for passages and outfits, for the training of men and women workers, for the expenses of deputations, carriage of parcels, House and Office expenses, &c., &c. Not only this, but the Accountant takes count of Bills of Exchange drawn in all parts of the world for the upkeep of the work abroad.

These Bills, it is perhaps hardly necessary to say, are orders drawn on persons at a distance, requesting them to pay money to a person assigned by the drawer, in consideration of value received. For example, the Secretary of the Mid-China Mission draws in Shanghai on the Church Missionary Society, London, for, say, £800 in favour of the Hong Kong and Shanghai Banking Corporation, London. The Secretary receives an equivalent in *taels* at current rates of exchange for the £800 from the Bank at Shanghai, who send the bill to their London house, who in due course present it for acceptance at the C.M. House, Salisbury Square, after which they receive £800 in exchange for it from the Society’s Bankers, Williams, Deacon and Co.

After the accounts and cheques have been passed by the Finance Committee, they are exhaustively analysed and entered in the Payments Cash Book. And then, of course, as in every business house, from these Cash Books of receipts and payments the Society's records are reconciled and balanced with the bankers' records through the Pass Book every month. The six principal ledgers which are posted monthly have each a large number of accounts open in them, and these give classified totals of both receipts and payments, and also record the *amounts* of the special funds, capital accounts and their corresponding investments. Only by such methodical and minute accuracy can reliable statements of income and expenditure and of assets and liabilities be prepared. But how few outside the House are aware of the enormous amount of labour involved in producing the annual balance sheet and accounts !

But to return to the payments. During February and March separate summary accounts are received from all the thirty-nine Missions, with an expenditure sheet for each and every station. A glance at the long table of Mission Stations in the early pages of the *Report* shows us that the budget must be a formidable one. This expenditure is divided under seventeen headings, such as 'Schools,' 'Native Agents,' &c., &c.

Then again, numerous other papers from abroad are sent in to the Accountant, such as certificates from banks in India, China, or Palestine, verifying the amount of cash in their hands on December 31st belonging to the Society. All Mission accounts are audited on the spot ; in some cases by pro-

fessional accountants. The Society's agents everywhere recognize the divine principle, 'It is required in stewards that a man be found faithful.'

In connexion with these foreign accounts, one very special item of labour is worth noting. In many of the Missions sterling is not current, and income and expenditure are not expressed in £. s. d., but in rupees, dollars and taels. And these vary in value with the country and the locality. For example, the Shanghai tael may be worth 2s. 7½d., but in the Western China Mission the Chung-king tael takes its place and has local value which equals 2s. 9½d. Again, the Indian rupee may be worth only 1s. 4d. to-day, and to-morrow will appreciate in value by one-sixteenth of a penny. Therefore it is part of the Accountant's work, after adjusting the currency returns from abroad, to translate them into sterling. This is accordingly done with extreme care and accuracy on the basis of an *exact* average of exchange for the whole year.

Each neatly written statement ruled with red and black lines is a silent witness to patience and mental sinew expended on it.

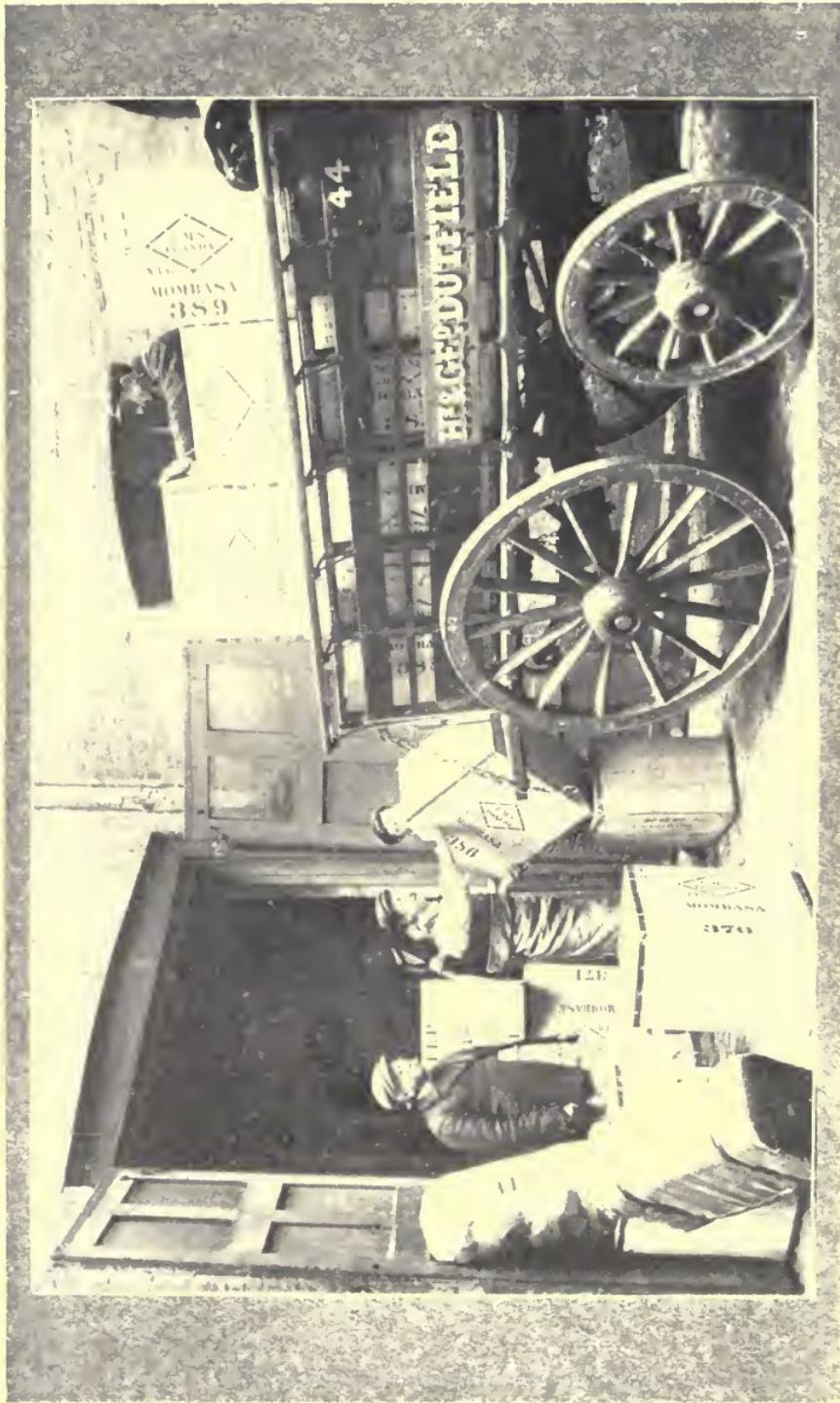
The entries in the Foreign Payments ledger have their counterpart in the Mission Accounts. When the Mission Accounts are received the Accountant's labours begin rather than end. For the two (the Foreign Payments and the Mission Accounts) have to be reconciled, a most exacting and difficult work. A vast amount of detail has to be audited when this examination and reconciliation takes place. When the accounts come from remote districts, such as Uganda for example, it often happens that much correspondence and recon-

struction has to take place before the financial statements are made clear.

A good deal of misconception still exists, we believe, in many minds as to the nature of the work carried on in the C.M.S. Accounts Department. It is possible there are some who, while agreeing that the financial affairs of a Society ought to be conducted upon the strictest business principles, and be open to the closest scrutiny, consider that the same skilled technical knowledge which is necessary to the conduct of a City firm is hardly required by the financiers of a religious Society. How otherwise can we account for the action of a warm supporter who, some years ago, wrote to the Lay Department urging that a place should be found under the Accountant for a head-gardener, who, although he had become incapacitated for outdoor work, would like to help with C.M.S. figures, as he had always been interested in the Society !

One other section of the Lay Department remains to be visited. If instead of entering the hall door of No. 18, we pass it and go through the courtyard adjoining, in which from time to time a waggon bound for the docks may be seen being piled up with boxes or bales for Uganda or some other remote region, we shall see a notice (inside what was once a coach house door !) indicating the way upstairs to the Shipping Department.

Some eight years ago it was found desirable to deal direct with the shipping companies, and so the Shipping Department came into being, devoted entirely to the business of missionaries' passages, transport, and the shipping of baggage, stores and cargo to the mission-fields.



*Boxes and Bales for Uganda.*



The office, close to the Museum and Missionaries' Room, which we shall enter by-and-by, is a long well-lighted apartment. Mr. W. H. Driver, who is in charge, gives us some interesting particulars of the work carried on in it.

The first large item is the booking of outward passages. 'A notification from the Group Department, signed by the Secretary and Physician, that the missionary may leave for his station is the authority,' says the Manager, 'and we accordingly go ahead with the booking. The several shipping companies with different fares have necessitated fixing an official route to each Mission. The British service, should there be one, is first taken into consideration. The booking made, a notification is sent to the missionary with baggage instructions.'

From that moment until he reaches his destination, the missionary is 'fathered'—to quote the term used by H.M.'s Foreign Office in reference to the Society's methods not long ago.

First of all a seat is reserved on the special train to the ship, which a representative of this department sees off. Essential particulars are sent to the Secretary of the Mission and to the Society's representative at the port of arrival, in order that the missionary may be met, and to make such further bookings as may be necessary for him to reach his destination.

All this necessitates a large amount of correspondence, as the number of passengers booked in a year is about 240. The average cost of each outward passage amounts to £27 12s.

Here Mr. Driver shows us a very interesting

picture, a snapshot of the brig *Alert*, in which for some years the Society's missionaries voyaged to and from Cumberland Sound. 'As the vessel was not licensed by the Board of Trade to carry passengers,' he says, 'our missionaries had to sign on as part of the crew, generally taking the post of chaplain or supercargo, i.e., caretakers of cargo. The photograph shows the *Alert* leaving Peterhead Harbour, N.B. She was lost on the rocks in Cumberland Sound three years ago. Happily no lives were lost ; Mr. Bilby safely landed all his stores except a bag of split-peas !'

The mention of stores leads us to ask if there are difficulties to contend with in regard to missionaries' baggage, and we find that they are such as would not have suggested themselves to us who have never had and never will have to control a Shipping Department. Only a certain weight is allowed for cases that will eventually be carried on the head by native porters. This means, for instance, that all personal belongings of those going to some parts of West Africa must be packed into cases not exceeding 56 lbs. in weight ; or if their destination be British East Africa, each of their cases may weigh 65 lbs., but not more. Very strict indeed on this point are the Government regulations and supervision. With such restrictions the baggage and stores of a missionary frequently cover thirty 'loads.'

'Cargo' is another heavy item of work in this department. For example, 2,337 packages were shipped to various stations during 1904 at an average cost of 6s. 9d. per package. Miscellaneous indeed are the contents of these 'packages' : medicines, surgical instruments, hospital accessories and

occasionally a skeleton, educational materials, house-keeping stores, tombstones, motor cycles, rickshaws and boats !

The last mentioned items remind us of travel, and we learn that through this Department missionaries obtain the passports essential to their entrance into Palestine and Persia and Russia (*en route*). The 'Customs,' too, are dealt with. When a home-returning missionary leaves his baggage at a continental port while he himself comes on to London, it is 'cleared' for him by the C.M.S.

'It is not often,' says the Manager, 'that a missionary's baggage furnishes excitement to the Customs' rummager for dutiable goods, but on one occasion considerable perturbation was caused by a package owned by an Archdeacon, which the Customs' officer declared as twist tobacco, and certainly resembled it, but which proved on examination to be dried bananas.'

There is a pathetic side to this branch of work, as indeed to almost every other department in Salisbury Square. It is the reception of the 'private effects' of the missionary who has received promotion to Higher Service.

## CHAPTER VII.

### THE HOME OFFICE.

The Home  
Organization  
Department.

An important watchword of missionary work is Organize. . .  
The Lord ever looks for co-workers, but too often He gets  
only on-lookers.—*The Rev. J. Fairley Daly, M.A., B.D.*

**T**HE Home Organization Department is so multifold in character that in order to learn more fully about it we ought to spend many hours, and even days, in Salisbury Square instead of paying only a hurried visit.

Its two-fold aim is to provide means for stirring up Churchmen and women to a sense of their responsibility towards ‘the great Command binding on all Christians,’ and to provide machinery for the collection of funds for the support of foreign missionary work.

It is indicative of the large development of the Society’s work at home that whereas a few years ago the Central Secretary was able to fulfil all the duties that fell to him as central clerical home organizer, now there are two Home Secretaries, colleagues, who, while they divide the duties of the office between them, work most closely in touch with one another.

In the autumn of 1904 Bishop Ingham, late of Sierra Leone, always a devoted friend of Foreign Missions in general and of the C.M.S. in particular, accepted office as a Home Secretary of the Society, having as colleague Dr. H. Lankester, who was appointed about a year previously.

The hall-keeper will conduct us to the Bishop's office on the ground floor, at the end of the passage out of which the Book Room opens. We shall be very fortunate if we find Bishop Ingham in, for his work allows him to make only brief, though frequent, visits to the House.

He is in ; and very kindly is willing to answer our many questions as we sit in his room, whose two big windows overlook the Square.

We find that in addition to his duties as a member of Committee and of the Secretariat, his work in the House is divided fairly evenly between interviews and correspondence. Hence we shall quite understand that the Bishop, as well as most of his colleagues, usually enters the Committee Room letter-basket in hand !

The control of the deputation arrangements involves no small amount of forethought and foresight, and its difficulties are known only perhaps to those who have engaged in similar work. Demands for 'a missionary direct from the field,' who can speak well, and is able for a tour of meetings, during which he will be called on to address all grades of society and all ages, cannot be *always* met. Short notice emergencies, breakdowns, postponement, falling through of a whole chain of meetings because one or two links give way at the critical moment—these mean telegrams, letters, interviews, hurried journeys,

*ad infinitum*, and they require a supply of patience like the sacrificial salt in Artaxerxes' gift, 'without prescribing how much.' For there is always a shortage of available missionary speakers, no matter how many may be home on furlough. Each returned worker in good health must have the first four months and the last month of his stay in the homeland undisturbed by deputational fatigues. Many who come home do so on medical grounds, and therefore can only give occasional help. There are others whose family claims prevent them from coming upon the deputational staff, and so the list of 'possibles' dwindles down to a mere handful with which to meet the sometimes frantic cry for a special speaker.

In all these deputational arrangements Bishop Ingham is assisted by Mr. E. M. Anderson, the Assistant Home Secretary, whom we shall meet presently when we explore the Gleaners' Union corner of the House.

But not only is Bishop Ingham responsible, he tells us, for finding and supplying deputations among the hundreds of C.M.S. parishes in the United Kingdom, but he himself acts constantly as representing the Society at important provincial gatherings, especially of the committees of great auxiliaries like Manchester and Bristol, and at conferences of Hon. District Secretaries.

He is asked too to go down from Salisbury Square to preach and speak at local anniversaries in cities and large towns, and also at diocesan and similar gatherings. The extent of these demands is better imagined than described !

One of his most responsible cares is the nominating





*Planning Home Work.*



*After an Interview.*

of Organizing Secretaries and deputations ; and a very natural duty devolving upon him is the representing of the Society in the counsels of the Clergy Union and in all spiritual and ecclesiastical matters of the other Unions.

Having been himself a parochial clergyman—a Vicar in the north and a Rector in the south of England—a Diocesan in the mission-field, and Secretary to the United Board of Missions in the homeland, Bishop Ingham has had a unique experience, fitting him peculiarly for the sphere to which he referred on his appointment by the Committee as ‘the great opportunity of his life.’

When we leave Bishop Ingham’s office we must ascend the central staircase if we wish to call upon his colleague, Dr. Lankester. The room allocated to this Home Secretary faces the Square, is large, light and airy, and one familiar to many visitors to the House, since it was occupied for many years by Mr. Stock.

In common with his colleagues, Dr. Lankester’s daily routine, he tells us, is one of manifold duties, interviews, correspondence and demands upon time and judgment, interspersed with the inevitable ‘ringing up’ on the telephone, which is a running accompaniment to almost all business transactions in the House.

We are anxious to know something of the character of the many thousand letters that reach this Home Secretary in the course of a year, and we go over to the Home Department offices with full permission to find out.

Now, if our visit had been during the launching of the Million Shilling Fund, or some months later when

the scheme reached its consummation, and £30,000 had been brought in, we should have found the Home workers working at extra high pressure. Every 'C.M.S. Parish' in the country was first circularized, and three months later to every vicar who had not seen his way to do anything for the Fund a special letter of further invitation was despatched. Correspondence went on vigorously with Local Secretaries and Treasurers, Gleaners' and Lay Workers' Union Secretaries, and the issue of 18,000 separate collecting sheets, with their accompanying leaflets, was no trifling matter to deal with. During the four months' existence of the Fund 9,000 letters in connexion with it were received, each of which had to pass through the office routine of being registered, dealt with, and filed.

But when we call another item of Home Organization is in active progress. Preparations for the second Summer School have begun. Those of us who have once participated in this annual C.M.S. educational 'picnic' may be able to form some faint idea of the preliminary labours at head quarters without which the event could never come off.

The preparation of the syllabus, sent to all C.M.S. friends in the country; the settling of the programme, the special arrangements to be made for obtaining cheap railway tickets, the erection and flooring of the large tent, the arranging and (often) re-arranging of board and lodging for hundreds of 'Summer Scholars'—all this means heavy correspondence with printers, speakers, railway companies, builders, landladies and guests! The registration of every member, the sending to each of a programme and to most a railway certificate

some three weeks beforehand, the hiring of convenient halls and offices, and the despatch of literature for the bookstall, is followed some twelve days before the School opens by the transfer to the chosen site of all the business, which thenceforward goes on without intermission until the school-days are over. For if we had not a bit of the Home Office on the spot, how should we get our daily programme, or know how to join the afternoon excursions, or find out the hundred and one things we want to ascertain in a hurry or at leisure ?

The Summer School is not done with even when school has broken up. The Study Scheme, first propounded at the Summer School, brings its own increasingly heavy quota of work and forethought into this department. The lady who kindly acts as Honorary Registrar has enrolled twenty-one Bands, containing an aggregate of nearly 500 members. Correspondence grows apace. The object of the Scheme being to foster the habit of missionary study as the truest aid to definite prayer and definite effort, friends are continually writing to Salisbury Square for advice, information and the solution of difficult questions referring to the formation of Bands, the conduct of meetings, and the methods of treating certain topics. We believe that this is only the beginning of a great movement.

But these newer and special efforts have to be carried on simultaneously with other schemes of an older growth. Quite recently we find the Home Office has taken over from the Lay Department the responsibility of fostering the adoption of 'Own Missionaries,' recognizing that this is work bound up closely with the interests of Associations through-

out the country, which, as we shall see presently, are under its care. While we are listening to Mr. H. B. Pain's explanation of what is involved by this work, the correspondence with rectors, vicars, secretaries and private friends at home, and with Corresponding Secretaries, lady missionaries and others abroad, Dr. Lankester appears, and ascertaining the topic of conversation, quickly interposes with a lament that some of the adopted workers do not remember to send home the regular letters describing their work, that help to knit their supporters to them. 'If only they would realize that it is a vital part of their missionary life !' he exclaims.

But it is not only the missionaries who need the spur. The O.O.M. supporters in many cases can scarcely claim the honour of supporting a missionary since the sum remitted to head quarters represents only a portion—and in some instances only a small portion—of the maintenance allowance. Hence a new movement is on foot, and Dr. Lankester has come back to us to tell us about it. Because the communicants of the Church of England are those to whom the evangelization of the world should be most dear, and because it is the testimony of hundreds of parochial clergy that only a fraction of their communicants are helping forward missionary work in any way, a Communicants' Shilling Fund has been set on foot. The wall-card that the Doctor shews us is prepared as a reminder to place a weekly offering in the little envelopes to be found inside the pocket. In parishes where an O.O.M. is supported by only a few members of the congregation, this movement will doubtless result in

bringing up the required sum to its full amount. And here is the birthplace of the idea.

It is interesting to find that some of the most important developments of home work do not originate with Committees. Many, if not most of them, come from the passing suggestion of some individual mind, made in most cases without a thought of whereunto it will grow. But the new plans that are evolved in this busy centre of Home activities are first discussed at the monthly meetings, which involve much office work beforehand and after. Many recent movements are the outcome of a Special Commission which, during 1904 and 1905, sat to inquire into various matters connected with the department. One tangible result was the floating of the *Home Gazette*. Dr. Lankester, as editor of this new magazine, which when we visit him is only a few months old, has great visions before him of its usefulness as a connecting link between the House and the country. Already it has justified the expenditure upon it of time and money and labour, month by month, in this department. Workers in every branch of the Society find it a medium wherein to discuss matters of vital importance to their work : it contains suggestions, hints, pithy sayings worth passing on, Summer School and Study Scheme news, the Letter to Leaders (no longer a separate leaflet), widely used at parochial prayer-meetings, and an Intercession Paper.

In addition to this large editorial item, Dr. Lankester is responsible for 'The Home Field' section in the *Gleaner*, which involves a perusal of hundreds of press-cuttings,—accounts of all C.M.S. meetings

in the country—supplied by an agency, and extracting from Organizing and Local Secretaries' letters information as to current work of all kinds.

The oft-recurring mention of Organizing Secretaries leads us to seek information about that great network of agencies for a rousing interest, enlisting service and gathering funds which exist all over the kingdom under the familiar title 'C. M. Associations,' and which it is the primary concern of the Home Office to foster and develop.

When we were in the Portrait Gallery we found that Josiah Pratt set on foot the first Associations and we learnt how he fostered their growth. To-day there are many hundreds of these root-ramifications on the parent stem. Some of these are large organizations with President, Vice-presidents, Committee and Secretaries and bring in thousands of pounds; others consist of the vicar or some other friend who combines all these offices in himself, and sends in only a few shillings. Unitedly they bring in an annual income of some £200,000. In connexion with each and all of them questions of general organization are continually being brought for solution to Salisbury Square.

For detailed C.M.S. home operations the whole country is divided into twenty-one different districts with an Organizing Secretary working in each. It is to the 'H.O.' Department in Salisbury Square that all those important home workers—the Hon. District Secretaries, Local Secretaries and their helpers, forming an army some thousands strong—look for direction and counsel.

If such friends, for instance, require to improve their parochial machinery, or to unite various

parishes of their deanery, perhaps with a view to the combined support of an O.O.M., or if they want advice to help them to work together as a diocese, they write to the Salisbury Square 'Home Office,' knowing that their particular circumstances and peculiar necessities will receive careful consideration, and suggestions which seem for the best welfare of the work will be despatched in reply.

Sometimes it is the formation of a new Association ; or queries as to the boundaries of an old one ; the desirability of adopting a new method in working a particular district ; the need for enlarging the area of an Organizing Secretary's district, &c., &c. All this means reiterated, careful, prayerful investigation and consultation by the Home Office, sometimes covering a period of weeks, or even months, before a decision is arrived at.

Often such questions are referred to the Organizing Secretary for the district. And as there is in the big building one of these Organizing Secretaries in the person of the Rev. J. E. Padfield, sometime the Society's missionary at Masulipatam, South India, and now Organizing Secretary for the diocese of London and county of Essex, we will call upon him. He is usually spoken of as the North Metropolitan Secretary, and for the convenience of the London clergy who support the C.M.S., and who naturally gravitate towards Salisbury Square, his office is in the House itself. So, taking leave of Dr. Lankester, we retrace our steps downstairs until we reach the hall. Passing by the Hall Box, we find ourselves again in the lobby leading to the Loan Department, and next door to it we discover Mr. Padfield 'in.'

We can quite understand that the clergy and laity of the vast North Metropolitan area find their way constantly to this sanctum to discuss forthcoming meetings and sermons. If these walls had ears they would listen to many an interesting *tête-à-tête* regarding difficulties and methods, ways and means, as to the supply of preachers and speakers, &c.

Doubtless many a brow is smoothed as the erstwhile perplexed London worker, or Honorary District Secretary, leaves the House with renewed 'heart' to resume his labours in the cause he loves so well.

Theoretically, according to the plan of C.M.S. organization, there should be one Honorary District Secretary for each rural deanery; but although this ideal is not yet reached, a large body of such workers expect to find assistance and engage in conference at the House when they call to discuss their districts parish by parish. As often as not it is the North Metropolitan Secretary who goes to them for this purpose, and that is why sometimes when a knock comes to this door there is no response. As regards the county of Essex—as in most districts other than London—formal periodical gatherings have to be arranged, when Hon. District Secretaries and other prominent workers meet for careful scrutiny of existing methods, each parish of each deanery is duly passed in review, and new forward movements are inaugurated.

The Organizing Secretary naturally finds a large part of his time, he tells us, taken up with duties outside the House. He is visiting the clergy with the object of breaking up new ground, or is attending such meetings of local Unions and Associations as he has already indicated, or is acting in the capacity

of deputation, which latter function entails preaching two or even three times almost every Sunday of the year in a different locality. But when on duty in the House annual statistical 'returns' have to be prepared, monthly reports have to be given in to the Home Department, lists of missionary boxes given out by the Publication Department have to be reviewed, the contribution lists from different parishes have to be verified, and a host of minor matters exact attention. At special seasons of the year come special claims, as, for instance, the annual course of Lenten lectures for business men in a City church during the lunch hour which has to be planned and prepared for in this corner of Salisbury Square.

Perhaps the question arises to our lips why should the Organizing Secretaries be ordained men? Could not most of their work be done by laymen? But a moment's thought is sufficient for us to furnish our own reply. The clerical Deputation can occupy the pulpit at the stated services on Sundays and thus appeal to many who do not attend missionary meetings. And again, to a very large extent the Organizing Secretary with an occasional Deputation is the only one from outside of his parish who comes into contact with the parochial clergyman as far as the Society is concerned. It is natural that he should prefer to discuss with a brother clergyman his encouragements and discouragements; and therefore the clerical Organizing Secretary has a unique opportunity and unique influence. Such personal contact in the House, or in the study of a vicarage, can mean and often does mean much to the Society, and calls for wisdom,

tact and grace on the part of each Organizing Secretary, whether in the metropolis, the provincial city, or country town.

His principal work, like that of all other Organizing Secretaries, Mr. Padfield explains, is the endeavour to introduce the C.M.S. into new parishes within the area covered by his district, the stimulating of interest, and the ingathering of funds. It is his responsibility to nominate Hon. District Secretaries, and, when necessary, to introduce, stimulate, or amend local organization. Sometimes he has the pleasant task of informing the Candidates Department of likely candidates for the mission-field, whom he meets with in his district. Naturally the Organizing Secretary is in touch with every other department in the House.

The Organizing Secretariat of bygone days has included men who were or are distinguished leaders. No fewer than six Association Secretaries (as they were then called) have become Bishops, viz., Dr. George Smith (first Bishop of Victoria, Hong Kong); Dr. R. C. Billing (Bedford); Dr. W. Walsh (Mauritius, now Dover); Dr. E. G. Ingham (Sierra Leone); and in Ireland, Dr. W. Pakenham Walsh (Ossory); and Dr. J. F. Peacocke (Meath, now Archbishop of Dublin). Other well-known names upon the same roll are those of Dean Barlow, of Peterborough; Archdeacons Martin and Smart; Canons Gibbon and Tristram; Hon. Canons Powell, Christopher and Money; and Prebendaries Fox, Calthrop and Mason. Three of these we recognize as now on the Secretarial Staff in Salisbury Square, as Hon. Clerical Secretary, one of the Home Secretaries, and Editorial Secretary respectively.

So far we have seen something of the work of those in general charge of the one large comprehensive 'Home Office.' The details are carried out mainly by five sectional departments, the heads of which are responsible to the Home Secretaries. These we must now explore in turn, for those in charge of each section are scattered over the building or, to speak more correctly, buildings. Two of them, viz., the Medical Mission Auxiliary and the Women's Department, each demand a separate visit by-and-by. But just now we will go in search of the department known as Work among the Young.

In 1897 the Centenary Committee, as it was called, passed a recommendation that a department should be formed to deal with work among children and young people, and the Rev. C. D. Snell (now Assistant Editorial Secretary) was placed in charge of 'Work among the Young.' Under him, work in Public Schools for Boys grew to be a great feature of the movement. In 1903 the Rev. F. B. Hadow (now of the Egyptian Soudan Mission) succeeded him, and the work has continued to make rapid strides.

We find the Secretary in a small office in the basement of the big building. It was formerly a passage, then it became a lumber room, until, not very long ago, it was promoted to its present rank !

The staff, like that of almost every other Department in Salisbury Square, is all too small to cope with the growing demands of the two sections into which the work falls, viz., (1) Public and Preparatory Schools ; and (2) Sunday-schools and all other young people (except Secondary Schools for Girls, for which the Women's Department is responsible).

The work among the Public Schools, than which none can be more important, consists mainly of arranging for sermons and lectures once a year, and sometimes once a term, at as many schools as possible. Through the kind co-operation of head masters these addresses are sometimes given in school hours, and are often followed by talks to the boys during play time. Missionaries, clergy and laity, who have special gifts for it, share in this deputation work, 'the primary object of which,' says the Secretary, 'is not to get money, but to arouse interest and remove prejudice.' Very tangible are some of the results that are told us confidentially. Although many schools have missionary lectures without a collection, some contribute every year to the support of a missionary of their own.

'The number of Boys' Secondary Schools with which we are now (1905) in communication,' says the Secretary, 'is 656.'

Some 24,000 copies of the *Paper for Schoolboys*—edited from the first by the Rev. C. D. Snell—are distributed among schools and individuals through the medium of this department every term.

Special attention is given to Sunday-school efforts for Foreign Missions. Each year Conferences, organized largely here at head quarters, are held in London and in the provinces, when superintendents and teachers gather together to discuss methods and difficulties.

Twice a year a course of Lectures takes place at the House for the benefit of speakers to children, while for the children themselves a large number of meetings are annually arranged, for which the help of some sixty or seventy speakers is secured.

The different seasons of the year each bring with them some special effort to interest the young in the greatest of all enterprises. The Young People's Anniversary Service in St. Paul's Cathedral; special missionary deputations to some of the seaside services conducted by the Children's Special Service Mission, — such are some of the events that cast substantial shadows before in the shape of correspondence, and all that goes to make up 'organization.'

Certainly the activities of this section of the House are inspiring and full of promise. It is part of the province of these workers to prepare not only special literature but also special collecting books and boxes. And that leads us to the discovery that during a recent year the children and young people of the province of Canterbury sent up to Salisbury Square over £12,600, while those of York contributed more than £7,000; their united offerings amounting to about £20,000.

Now we will pay another visit to No. 18, to learn about a special organization in connexion with children's work.

Here we shall find the Hon. Central Secretary of the Sowers' Band, Miss Whately, in a slip of a room sandwiched between the editorial offices of the *Gleaner* and the *Round World*, *Awake*, &c.

The story of how this work began is very interesting; and if we can manage to plant a chair somewhere between the three doors and window and two tables, which are the prominent features of her office, Miss Whately will tell us all about it very willingly.

First of all we must know that the Sowers' Band

is designed to do for children what the Gleaners' Union does for the friends of Missions generally ; in fact, the Sowers might be called Junior Gleaners. Oddly enough the name occasionally gives rise to misunderstanding. Boys who are asked to become Sowers have an idea that 'sewing' is required, and naturally consider that needlework is 'only fit for girls !' This drawback, if sometimes detrimental, is evidently not disastrous to the Band, for its rapid growth is remarkable. Started in 1889 in connexion with only one parish—St. James's, Holloway, at the time when Prebendary Stuart was its Vicar —three years later fifty Bands were enrolled. Now in 1905, the total number is 620. Although the majority of these Bands are scattered over England, Ireland, Scotland and Wales, there are thirteen abroad. Besides these there is a large separate organization in Australia and another in New Zealand.

Quite a little army of workers is enrolled at head quarters as Sowers' Band Secretaries, and these, by holding regular meetings, working parties, &c., are teaching and training altogether some fourteen thousand boys and girls to love the missionary cause. Since two of the chief features of Sowers' Band meetings are prayer and Bible study, it is easy to see that indirectly the Sowers' Band is a soul-winning agency. And this it is that makes the work so important and delightful.

It is quite surprising to an outsider to discover how much the Sowers' Bands accomplish in the course of a year, although all the results cannot be fully tabulated at head quarters.

More than £360 a year is raised for cots in C.M.S.

mission hospitals, and in addition the Sowers are helping to support two Own Missionaries in the field. Large parcels of garments, dolls, scrap-books, &c., are constantly being received and forwarded to various mission-stations. The hemming and sewing of pinafores and dolls' *lingerie* must have involved many a puckered brow and pricked finger and long-drawn sigh. Not least among the good things wrought by the Sowers' Band is the quickening of self-denying sympathy, so ready to come to fruition in a child's heart.

There is plenty to be done in this little office. Miss Whately shows us her Registers, containing the names of all the Bands and their Secretaries; her Enrolment Forms, without which a would-be Band Secretary cannot be officially placed upon the list, and her printed forms for Reports, sent out to all the local Secretaries every February, which, when filled in, are not only the nucleus for the Annual Report, but help to place the Central Secretary in touch with every Band. Correspondence too with her Secretaries takes up much of the Central Secretary's time. There are thorny problems to be solved, and from almost every Band some knotty point at one time or another is referred to head quarters. 'Write about it to Salisbury Square'—in this department as in every other—is the universal recommendation passed on from worker to worker!

The recognition that the Secretaries had difficulties in common led to the issue in 1904 of the *Sowers' Seed Basket*, a quarterly paper for S.B. Secretaries only, which, in the form of a letter from

the Secretary at head quarters, deals with current topics of interest, and brings the Bands into close touch with Salisbury Square.

Our next visit shall be to an office on the right as we once more enter the big House, on the door of which are inscribed the words : The Loan Department. The name perhaps at first does not sound very respectable ! Neither does it give a proper idea of its varied functions.

Mr. Ernest J. Staples, who is in charge, comes forward to tell us something about his work. Indirectly he says, the Department owes its existence to the old, ' magic ' lantern used many years ago as a form of entertainment. The then officials of the Society did not approve of the ' magic ' lantern being used as a means of arousing interest in missionary work, but Mr. Edward Newton, of the firm of Messrs. Newton and Co., was an enthusiast in the missionary cause. He had a few slides made, and let it be known that he would give missionary lantern lectures. It proved a success, and at the end of the time he had the pleasure of handing the Society about £100 as the result of his venture. These old slides, which, of course, were drawn and painted entirely by hand, were  $4\frac{1}{2} \times 5$  in. in size. Mr. Staples points them out to us as curiosities, for a few of them are decorating the windows of the Department. Long after this a definite Department was formed for the purpose of helping the various advocates of the Society in their work by the supply of slides, maps and pictorial diagrams for use at meetings. They were at first very crude, but as the camera grew in popularity, and the demand for them increased, so they improved until at the present time many

of the slides and diagrams are really artistic productions.

Mr. Staples puts one or two specimens of these into our hand as he speaks, and then he tells us that he has also a collection of loans, such as curios, interesting objects and native costumes from all parts of the world, and suitable books for speakers on numerous missionary subjects. We are not surprised to learn that, especially during the winter, all these properties are in a state of constant transit.

The latest and certainly most novel venture in the Department has been the introduction (through the kindness of an anonymous donor) of the Cinematograph for illustrating C.M.S. work abroad. The entire arrangements for these exhibitions are carried out in the Loan Department.

In the autumn of 1904 a special photographic operator was sent to India to take cinematograph films of the various phases of Indian religious life and of methods of C.M.S. work amongst them. When we ask a question or two about the production of these 'animated pictures' we learn that they are made up of photographs measuring only 1 in.  $\times \frac{3}{4}$  in., and that therefore there are sixteen pictures to a foot of film, and a picture which lasts on the screen for three minutes will consist of a series of nearly 3,000 *separate* photographs. We remember the huge pictures shown at the Albert Hall on Anniversary Day, 1905, 43½ ft. in diameter, and it is wonderful to think of the magnifying power that had to be employed.

As a result of the first two and a half months when the Cinematograph was exhibited in London and the provinces, £500 was paid into the Society's funds.

The mention of this leads us to ask if the Department is used as an Intelligence Bureau, and we find that about 10,000 letters and cards come in and the same number go out during a year, and that the curios and costumes are lent during the same period on over 8,000 occasions. The Museum, which we shall visit by-and-by, is attached to this Department, and the Loan Secretary is also responsible for the organization of Public Meetings in London.

The fifth section of the Home Organization is a very important one, but is only in course of formation, viz., Work among Men.

For the past two or three years Mr. A. E. W. Gwyn, who occupied a tiny office partitioned off the Inquiry Office in No. 18, has been doing his best to get into touch with business men and impress upon them the claims of Christ to be made known to the Heathen. In the autumn of 1904 it was decided to establish a section of the H.O. for Work among Men, and in 1905, as we shall see when exploring the 'Four Unions,' a new Laymen's Union has been started. It is proposed that most of the work in the new section will be in connexion with this Union. But this, at the moment when we are making a tour of the House, is in embryo.

We have surely seen sufficient of the Home Office to recognize that it is a Department that must frequently renew its youth. It is constantly required to take the initiative, to watch for opportunities, to keep a vigilant eye on every part of the country, mapping out its campaigns with a real knowledge of all that is going on, encouraging local friends by showing them that their efforts are known

and appreciated, and thus gaining the right to interpose where work is flagging and fresh impetus is needed. Incessant vigilance and unwearied energy are the two essentials to its effective work. Well might the workers take up St. Paul's words, 'Who is sufficient for these things?' The only answer is the one the sacred writer furnishes, 'Our sufficiency is of God.'

## CHAPTER VIII.

WITH THE  
WOMEN  
WORKERS.

The  
Women's  
Department.

When less than fifty years ago women began to organize work among themselves, gather money, scatter information, send out women and undertake their support, and educate their own sex for intelligent co-operation in securing the spread of the Good News, the effect was felt from the centre to the circumference of the whole sphere of Christian service. And the end is not yet!

—*The Rev. A. T. Pierson, D.D.*

**W**E must climb a steep flight of stairs just outside Dr. Lankester's door on the second floor, and behind a spiral staircase leading to a typists' office in the roof we shall find rooms right and left devoted to the Women's Department.

Entering one on the left we look out over the roofs of London city, from the centre of which rises the Cathedral, white as marble in the rays of the setting sun, and we notice the gigantic cobweb of electric wires that is spun in mid-air. Intuitively we catch the reminder that we are at a centre from which are palpitating currents of spiritual influence that are touching earth's remotest bounds; and again that weak women's hands and voices may be potential transmitters of that spiritual influence the world over.





*The Women Workers.*



*Photograph, G. P. Abraham.*

It was in 1895 that the idea originated of forming a Women's Department, and a paper written for the *Intelligencer* by Miss Gollock a year later gave immense impetus to the movement. Its double purpose has been that of assisting in the development of women's work at home in conjunction with the Home Organization Department, and that of assisting the Secretaries of the Groups as need arose in the women's work abroad. For each division of the work a Ladies' Consultative Committee was formed : and very rapidly the new organization led on the home side to the forming of links of personal sympathy between the existing bodies of women workers throughout the country, and to the enlisting of new helpers in the general work of the C.M.S. Ladies' Unions — about which we shall gather more by-and-by. A Register of Prayer-meetings was formed, and the inauguration in parish after parish of Women's Prayer-meetings, conducted by women, became one of the most helpful and marked features of that period of fresh growth. Conferences of Women Workers at home have become annual events of increasing value and importance. At one of the former, in 1898, Archbishop Temple himself gave an impressive address. The Sowers' Band and the Girls' Movement had their birthplace in the Women's Department, and the joint-Secretaries, the Misses Gollock, have been either singly or together responsible for each new development. We are visiting the Department a day or two after Miss Gollock has been obliged on health grounds to resign the post she has so long and ably filled. Happily, the labours of the Women's Department

are being carried on by her sister and colleague, Miss M. C. Gollock, assisted by Miss H. Y. Richardson, and from them we shall be able to gather information as to this section of home operations.

Important conferences of women workers, lasting two or three days, with public meetings as an adjunct, are held from time to time by the Department in the provinces. At these conferences all the home work which women do or can do for the C.M.S. is discussed, such as that of women parochial secretaries and collectors, magazine distribution work in rural districts, &c.

The Ladies' Meeting during the Anniversary, inaugurated in 1893, is usually held in Queen's Hall, Langham Place, on the afternoon of Anniversary Day ; and occupying the Committee Room in Salisbury Square on Thursday morning and afternoon of that week is a gathering, partly devotional, and partly for conference, of leading women workers from the country.

We ask if such gatherings as Women's Conferences entail an immense amount of preparation, and are assured that preliminary correspondence as well as organization connected with them brings plenty of work for brain and pen. One of the workers whom we find busy at a table describes the conduct of a typical Central Conference thus :—

‘ Supposing the subject is *the possibilities of missionary work in rural districts*. After the papers have been read and addresses given, the chairwoman suggests a time for conference. Probably the majority of workers present have no intention of opening their mouths ! But they are encouraged and led on to give one another the benefit of their

experience in their Bible or Sunday-school Class, to ask questions about difficulties, &c. Of course there is always the danger of a large and thorny subject being opened up, or of questions being proposed that lead away from the subject, or of the long-winded speaker who leaves no time or topic for others, or of the perpetual questioner who seems to be an animated interrogation point ! But to country workers having few opportunities of devotional meetings of a high order, the Quiet Days and Quiet Hours held in the Committee Room at the House are special seasons of refreshing from the presence of the Lord. Hands that have hung down are raised again, and knees are strengthened.'

The only official women workers in the country who are in direct contact with the Women's Department, besides the Hon. Secretary of the Ladies' Union Federation, are the nineteen Lady Correspondents, appointed by the Funds' and Home Organization Committee, whose work is of a highly important character. These ladies, we are told, perform locally what the Women's Department performs centrally among women and girls. They hold office for a diocese or archdeaconry, and work in conjunction with the Organizing Secretary. They usually meet in the House for a day's conference during Anniversary Week, and they are always in close touch and communication with Salisbury Square.

The Women's Department has been successful, we find, in enlisting honorary workers ; and two of these, Miss Etches (now resident in Canada) and Miss C. Storr, have travelled all over the country conducting devotional and other missionary meet-

ings for ladies, and visiting many boarding-schools to interest girls in the cause.

No fewer than 150 girls' schools are annually visited by missionary and other deputations sent out by the Women's Department, which also edits and distributes terminally some 3,000 copies of a *Terminal Letter to Schoolgirls*.

On the foreign side the Women's Department has organized Annual Conferences of Women Missionaries home on furlough. These Conferences last some few days, and are of a most interesting as well as helpful character; but as they are held either at the seaside or in the country, we have no opportunity of witnessing one in the House.

From time to time two distinct but very interesting devotional gatherings have taken place under the auspices of the Women's Department. One is held twice a year for the purpose of bringing together for united prayer the women workers of the C.M.S. and C.E.Z.M.S., under the leadership of Miss Gollock and Miss Mulvany. The other meeting, held occasionally, is one which is thoroughly interdenominational in character, some seventeen representatives of the women workers of as many Church of England and Nonconformist Missionary Societies uniting together in intercession for one another's work.

Instead of visiting an *office* we must visit only a *corner* of an office if we wish to call on the Secretary of the Girls' Movement, Miss F. Marcia Rickard, while we are in the Women's Department. At a small writing table we shall find her, unless she happens to be away on deputation work, and over the table we shall notice the significant watchword of the Movement, 'The Utmost for the Highest.'

Miss Rickard is 'in' and kindly begins at once to tell us how the idea of the Girls' Movement took root and shape at a Girls' Missionary Conference at Egham in 1902, when the plan of banding together in connexion with C.M.S. to pray, work and study, was first placed before some 130 members. Eighteen at once responded enthusiastically, promising to try to form groups among their friends and acquaintances. How well those promises have been kept is shown by the twenty-four groups now at work. Some of the names which the Secretary shows us in her Register, are very suggestive : '*Ever Ready, Excelsior, Sunrise, Odds and Ends, Mustard Seed, King's Roadmenders.*' Each group has more or less its own methods, and each began with and still consists of a few members only. The Reports given by the Girl Secretaries in *Seed-time*—the organ of the Movement—are delightful reading. One says :—

Our number is thirteen at present. Our reading circle meets once a month at the houses of the different members in turn. We begin our meeting with 'tea,' so that late-comers lose their tea and not the meeting. The meeting proper begins at 4.30, when the names are called over by the Secretary, each girl answering by reading a verse on a special subject chosen beforehand. Then some prayers are read by the girl in whose house we are met, after which one or more papers come on the subject we are studying (at present West Africa). The meeting closes with the C.M.S. Litany, just before the last clauses of which we insert petitions for special needs, each member being responsible for bringing information of such needs of some particular mission-field.

This is typical of many others, although not a few add a working party to the scheme. Although the collection of funds is not a primary object of the

Movement, it is understood that any money raised by a group shall be devoted to the C.M.S. With wonderful *esprit de corps* the 'Girls' as a whole threw themselves into the Million Shilling Scheme, and by their efforts raised nearly £360. In addition to this, nearly £80 was received in 1904 as donations or proceeds from concerts and sales of work. 'Our latest project,' says the Secretary, 'is the support of an O.O.M., and Miss Amy Bosanquet, of Hiroshima, Japan, has consented to become our representative in the foreign-field.' A Girls' Missionary Sale of Work at Queen's Gate, S.W., clearing £100, was one of its early successes. Girls' Conferences in the spring, at which such topics as *A Girl's Share in Parochial Work ; Missionary Literature ; What should I Read, and Why ?* are discussed, are equalled in importance only by the series of lectures in the summer, given by such experts as Mrs. Ashley Carus-Wilson, on *Comparative Religions* and other topics.

One unique scheme connected with the Movement, which has been full of encouragement and divine possibility, is the Girls' United Missionary Intercession on each Good Friday. The Secretary places a leaflet in our hands, and as we look through the topics for private prayer for the three half-hours suggested between 7 and 9 a.m., 1 and 3 p.m., and 8 and 11 p.m., on that holy day, we feel assured that special blessing must be poured out in answer to such petitions.

The work of the G. M. Secretary in Salisbury Square is registering, enrolling, corresponding and interviewing, and thus seeking to enlist and develop and link together the sympathy and powers of girls of the

educated and leisured classes, from whose ranks have come in days past most ardent and effective C.M.S. workers. For this distinct and interesting section of the Women's Department a Committee, entitled the Girls' Advisory Group, has been formed, most of whom are daughters of members of the C.M.S. Committee, and of which the Secretaries are Miss Grace Trotter and Miss Rickard : and as their monthly meeting takes place this very afternoon, we take leave and set the Secretary free for this important fixture.

One more visit we must pay ; we have not seen the 'Outfit Cupboard,' but to do so we must leave the larger house and enter the smaller one. We are told that in addition to generally assisting the Secretaries of the Groups as far as may be in foreign correspondence and the organization of Women's Conferences in the Missions, the Women's Department has a special section to arrange for the outfit of outgoing women missionaries ; and this section is worth a few moments' exploration. Under the guidance of Miss Price, who has been for some time in charge of this section, we descend the stairs, leave 'No. 16,' and passing through the Missionaries' Room in 'No, 18' find ourselves in an inner apartment where we are allowed to have a private view of the store cupboard of samples and a specimen list of 'Regular Outfits' and 'Extra Outfits.'

Outgoing missionaries, unless honorary workers, usually draw upon the Lay Department the amount required, not exceeding a certain sum. It is of the greatest help to them, as can be readily imagined, to have their inquiries as to the wisest expenditure of this money, and the details of the outfit,

answered by a visit to head quarters. Here they can examine specimens of garments suited to tropical climes, they can ascertain the quantities and qualities needful for personal or household use of any specified article, from a pocket handkerchief to a camp bed, and occasionally they can be accompanied in a shopping expedition by the worker in charge. Here they can leave 'orders' for garments or material to be obtained at wholesale prices. Naturally then, between the time when locations are fixed and when luggage has to be packed, there is much coming and going in this room.

As we turn away from the Women's Department surely the words of the Missionary Cycle Collect for the 29th day of the month come to mind with fresh significance :—

'Lord, Jesus, Who art the True Vine. . . . grant unto all Thy servants who work at home for Missions abroad the blessing of Joseph, that they may be branches abiding in Thee, fruitful and spreading.'

## CHAPTER IX.

WITH  
THE  
M.M.A.

The Medical  
Mission  
Auxiliary.

Christ has taught with the force of a new revelation the precious mission of sympathy and the sacred duty of healing.—*The Rev. J. S. Dennis, D.D.*

MEDICAL Missions are so well-known and widely-valued that we are not surprised to find that this branch of C.M.S. activities has a warm corner in the hearts of C.M.S. friends the world over. By its Christ-likeness it appeals to every follower of Christ. Those whose soul-sickness has been cured by the Great Physician, and who recognize that the gift of bodily healing comes from Him, see in Medical Missions a golden key that can open almost every door in lands and hearts closed to the Gospel.

Like those of some other departments in the home work in Salisbury Square, the offices of the Medical Mission Auxiliary are distributed in various parts of the House, and in addition they are not easy to find. Scrutinizing the name-register in the Hall, we find that the Rev. Dr. Elliott is 'in,' and directed by the hall-keeper we mount the two flights of the central staircase. Here upon a wall

we find a notice, 'MEDICAL MISSION DEPARTMENT, through the archway and up the staircase.'

Obediently we ascend a small winding staircase, and arrive at the M.M.A offices. The two rooms, that occupied by clerks and the inner one reserved for the Secretary, are decidedly small ; but the wheel of which they are the hub is a large one.

We find Dr. Elliott seated before a table strewn with papers, and respond to his kind invitation to be seated after our breathless climb. We soon learn a great deal about a very interesting section of the Society's work.

The Auxiliary, he tells us, is but a few years old. As an infant its life hung upon a thread, and it was doubtful whether it would long survive its birth. In other words, like its parent the C.M.S., its beginning was small, although its latter end has greatly increased.

All that was done by the Society in years gone by for the assistance of its medical missionaries, apart from their stipends, was an occasional small grant-in-aid, and any further help they needed they themselves had to secure as best they could. Naturally this proved very harassing to the workers and altogether unsatisfactory. Strong representations from senior missionaries in the Punjab led the Committee in 1886 to start a Medical Mission Auxiliary Fund. The first contributor was an Irish surgeon, who gave £50, and this was supplemented by a collection in an Irish Church on behalf of Dr. Elliott's work in Gaza, which realized £3 more. The following year, two friends gave a sovereign each, nothing was received in the third year : the Auxiliary Fund came

to an end, its accumulated funds—£55—were spent ! Three years later (1891), however, as a result of the importunities of Dr. Martyn Clark, Dr. Duncan Main, Dr. A. Neve, and other medical missionaries who were on furlough, the whole matter was re-considered, and an Auxiliary Committee was formed with a two-fold object : (1) To collect money in order to provide the various things which the Medical Missionaries needed for their work; and (2) To develop the Medical Missions of the Society.

Dr. Herbert Lankester was appointed the Hon. Secretary of the Auxiliary Committee in November, 1891. An occasional paper was published, which soon became a quarterly, and during the first complete year £1,480 was received. In January, 1894, Dr. Lankester relinquished his practice and gave his whole time to the Society, being appointed Physician and Secretary to the Medical Mission Auxiliary Committee.

In 1893 it was decided that the Auxiliary Fund should be responsible (with limited assistance, if necessary, from the General Fund) for all the up-keep expenses of the Society's Medical Missions, such as rent, repairs, fuel, lighting, food, clothing of patients, drugs, instruments, salaries of native assistants and servants, but not the cost of erecting new buildings nor the allowances of missionaries.

But still further rapid steps were taken. When the Centenary year of the Society arrived, Dr. Elliott, who had at one time been in charge of the Medical Mission in Gaza, became Assistant Secretary in order to further develop home interest in the subject : and at this juncture the Auxiliary undertook to relieve the General Fund of all grants

for professional outfit and to bear the cost of erecting any new Medical Mission buildings. Still further burdens were assumed when in May, 1901, it was decided that it should hold itself responsible for the salaries of all medical missionaries, and two years later it agreed to pay those of all nurses working in mission-hospitals.

When in November, 1903, Dr. Lankester was appointed a Home Secretary of the Society, Dr. Elliott succeeded to the post of Secretary to the Medical Committee, and for a time the whole work both of interesting home friends in Medical Missions and conducting the correspondence between the Committee and those Missions abroad was carried on by him. Eighteen months later, on April 1st, 1905, the former branch of the work was connected directly with the Home Organization Department, and the Rev. E. J. Goldsmith was appointed as the Organizing Secretary of the Medical Mission Fund.

The income for 1904-5 was £26,605 ; but it was not enough to meet the expenditure of that year, and in addition there was an accumulated deficit from previous years of £14,526.

The Medical Mission workers in the field now number seventy-eight doctors, forty-six nurses and eleven special hospital evangelists connected with the forty-seven Medical Mission stations upon the Society's list. Over 20,000 patients are treated in the 2,187 beds within the hospitals every year, and in addition to these labours the above mentioned very small army of medical workers has to deal with as many as 884,018 out-patients during the same period.

All these interesting details Dr. Elliott rapidly

sketches for us, and then we ask him to tell us about his own special work.

After morning prayer, the first duty daily of each Secretary is to open and deal with the letters which he finds awaiting him. Some eight thousand communications in connexion with the M.M.A. work in both home and foreign branches are received in Salisbury Square in a year. Each letter is indexed, entered and numbered, according to the section it comes under. For instance, an application for a grant for drugs for Mengo hospital will be retained and attended to by Dr. Elliott ; but an application for a deputation to be sent to, say, ‘Sunrise Hollow, Blankfordsire,’ will be taken charge of by Mr. Goldsmith ; or again, if the communication is an inquiry as to the date when bandages and splints are to be sent in for despatch to Persia, the note will travel down to the Wants Department—a romantic spot in the basement of the big building which we shall enjoy investigating by-and-by.

All foreign correspondence comes straight into Dr. Elliott’s hands ; and is all reduced to *précis* form and sent to members of the Medical Committee, so that they may keep thoroughly in touch with the work. The Medical Committee is one of those committees meeting monthly in the Old Committee Room, and is largely a body of medical experts. Their work is very important. It is to consider and report upon all matters arising in connexion with the Medical Mission work of the Society, and also all matters connected with the Missions involving medical questions. It is their province to vote monies for the up-keep of the Medical Missions ;

to investigate all questions relating to the building of new hospitals and dispensaries ; to discuss and advise the locations of medical missionaries, &c., &c.

In addition to Committee business of this kind the Secretary for the foreign side of M.M.A. work has the responsible duty of carefully examining the yearly indents for drugs and instruments sent home by the medical missionaries, and of reporting to the Medical Committee the amounts required under those heads for use in their work abroad.

Here are some of the large questions that come before this Committee. Suppose a medical missionary in India wants to open new work at a distance of several miles from the hospital of which he is in charge. It cannot be done without applying to the Committee at home to obtain their sanction. Again and again letters reach Salisbury Square with such requests ; for Medical Missions are like banyan trees—branches become roots and spread into groves very quickly ! Some of the Medical Missions have three or four out-stations affiliated in this way, and the medical missionary in charge by periodical visits and reports keeps the Secretary, and thus the Committee, in touch with the work carried on.

Not only do the letters that come pouring in deal with all sorts of questions which affect the foreign policy of the Medical Missions, but numbers of them contain applications for drugs for the use of non-medical missionaries in their ordinary mission work in all parts of the world.

Here Dr. Elliott is good enough to show us a letter which contains a typical request for 'a grant' from a South India missionary :—

We have had an unprecedented monsoon, and, in consequence, the sufferings of the poor people are great. Most of their paddy has been flooded away and their houses submerged. This means poverty and destitution, and the ever-present fever and ague is augmented by starvation. Only yesterday afternoon a party of very poor people were waiting for me to come out of school, having been in a boat since 5 a.m. from some of the backwater islands, and they gave me heart-rending accounts of their sufferings from floods. Hundreds have died from starvation and fever, yet the monsoon is but half over. I am almost out of quinine, and have had to give away all that was sent for our personal use. I should be thankful for 1 lb. of quinine powder and about 1,000 tonic pills.

Dr. Elliott also supervises the Medical Training Home at Bermondsey, where women missionaries receive some practical medical training ; and, in common with other Secretaries, interviews candidates, medical and non-medical. Then lastly, as time permits, he acts as Medical Mission deputation in different parts of England.

Leaving Dr. Elliott to attend Committee with a budget of letters that bristle with business, we make our way downstairs to another room ‘through the archway.’

Here we find the Rev. E. J. Goldsmith, brother of Dr. A. W. Goldsmith, C.M.S. medical missionary at Fuh-ning. He is responsible for all arrangements for M.M.A. meetings throughout the country. It is he who has to provide speakers and preachers, and who deals generally with every question that arises about home organization and the collection of funds. We need not ask him to show us some of his difficulties, for we can easily judge of them by the peep we have taken behind the scenes in the Home Secretaries’ office ! His labours are shared by two clerical Organizing Secretaries, one of whom

is responsible for Medical Mission activities in the north-west of England, and the other is in charge of the county of Yorkshire.

The Home M.M.A. Secretary is, of course, frequently absent from the House on deputational work in the southern provinces, visiting and holding meetings among the many offshoots that have sprouted from the parent stem. A great aim of the M.M.A. has been to foster, with the consent of the clergy, small branches in the care of an honorary local secretary. These have been marvellously successful in eliciting sympathy and drawing out subscriptions, sometimes from circles hitherto untouched by the claims of the C.M.S. As many as twenty new branches are established in a year, and some of them are exceedingly vigorous.

The home side of the M.M.A., as we have seen already, is now part of the general 'Home Office,' and Mr. Goldsmith consults with the Home Secretaries of the Society on all important matters.

But we must not stay longer at the top of the House if we wish to explore the whole of the Medical Mission Auxiliary premises. We have often heard of the Wants Department, and we are anxious to inspect it. Right away down to the basement we must go, and at the foot of the last flight of stairs we are confronted by a door bearing this inscription, 'M.M.A. Wants Department.'

It is a dark day and the electric light must be switched on as we enter. Boxes and brown paper parcels partially cover the floor, while most of the walls are concealed by wide shelves on which lie mysterious-looking bundles. But we are quick to appreciate the idea that in a city atmosphere dust



*At Work in the 'Wants Department.'*



cloths are indispensable to cover goods intended for hospital use. Every shelf is labelled, and we soon find that each name represents a mission hospital in the East. Very kindly one of the Hon. Secretaries, Miss Fox, daughter of Prebendary Fox, takes down the covers from 'Mengo,' 'Yezd,' 'Kerman,' 'Islamabad,' to show us samples of gifts sent in from all parts of the United Kingdom through M.M.A. working parties or by private friends. Those of us who have read her sister's, Miss E. F. Fox's, breezy book, *The Penny Man* (and who that is interested at all in Medical Missions has not?) will look about for 'Eye-bandages,' and 'Muslin Bags,' and there they lie. 'Lint and Splint' too are here, and 'Old Linen' —that boon of boons the sick world over. 'Only,' say the two Hon. Secretaries in chorus, 'not half enough of it!' Indeed, from the emphasis with which this exclamation is made, we are inclined to doubt whether if *all* the old linen from *all* the households interested in C.M.S. were sent to this Department it would be quite sufficient to satisfy the cravings of the doctors and nurses, whose cry for linen rags is loud and long. Dressing-gowns and quilts, bed-jackets and overalls, surgeon's aprons and pinafores, glass cloths and huckaback towels —how neat and strong they look and what a welcome they will get at the end of the long journeys they are awaiting!

There is one kind of stock, however, which will not fit comfortably upon any shelf and is obliged to have a receptacle of a quite different kind—roller bandages, neat, tight little rolls of unbleached calico or domette, each fastened with its own safety-pin and deposited in a deep trough or

well. Even when the well is full the store does not last very long, for as many as 400 or 500 is almost always the consignment needed for each hospital. Generally in the autumn the list of winter wants include 9,000 of such bandages. ‘In stating their requirements the doctors are wont,’ says Miss Fox, ‘to put “*ad lib.*” against roller bandages instead of giving figures.’ Sometimes it is necessary to print a special advertisement in *Mercy and Truth* like this :—

**WANTED**  
**20,000 BANDAGES!**

before C.M.S. supporters wake up to the fact that the Wants plate, like that of Oliver Twist, is empty.

A missionary nurse in Africa not long ago wrote home in reference to some of these gifts: ‘I wish you could see the poor things before their sores are dressed, and the look of supreme contentment afterwards when the sore is dressed and incased in one of your comfortable bandages ; you would feel repaid. To have a painful sore well and comfortably bandaged reaches the heart and opens the ear to the Gospel story as nothing else can. The rolling of a bandage may be tedious work to unaccustomed fingers, but it has in it the possibility of a great result.’ The only time when the sight of a parcel of roller bandages does not gladden the eyes of the Hon. Secretaries of the Wants Department is when the kind donor has forgotten to tear the selvedges

off, or to roll them tightly, or to fasten them with a safety-pin. The busy packers have no time to give to trimming or re-rolling, and there are no idle safety-pins in the packing room that can be appropriated.

When we ask the cost of the coveted material we find that it is only twopence-three-farthings per yard. Surely here is help within the reach of thousands to give !

On the Srinagar shelf we find some singular-looking garments, the *pherans* or shirts made in Kashmiri style, which the Natives prefer to any other. They are somewhat fearsome to make, and try the patience and artistic taste of English needlewomen. Nevertheless, some scores have gone out to Kashmir and Islamabad and Peshawar, and have delighted the fortunate recipients.

When we ask for a typical statement of a 'want' as delineated by a doctor in charge of an Indian hospital, this is the answer we get : 'One dozen pairs of sheets ; one dozen draw-sheets ; two and a half dozen red blankets ; one dozen grey blankets ; six ticking mattress covers.' But the very mention of that want brings a wail of lament to the lips of the Wants workers, 'We *seldom* get blankets and we *always* want them !' and flinging open the doors of a wide cupboard they exhibit rows of empty shelves that ought to be full of those valuable requisites. Whilst we are wondering why there is not more response to the blanket plea, Miss Fox fetches us a letter from a file which incidentally accentuates the ever-pressing need. By some accident—and accidents will happen even in Salisbury Square—a missionary received a box not intended for him, and had to pass it on elsewhere,

and this is what he promptly wrote to the Wants Department :—

The disappointment was great as the box contained sixteen blankets, *just what we most badly need*. Now to make up couldn't you get us a similar consignment of blankets to be here in time for next cold weather, i.e., by October—not to arrive with the medicines at Christmas time when half the cold season has gone by ?

Whether the good doctor realized his hopes, we are not told, and do not like to ask, for alas, it is quite possible that the blanket shelf was in the same condition as it is to-day !

Not only bedding but bedsteads are much in demand, so much so that a special fund has been opened to collect sums of 30s., the price of a Lawson Tait bedstead. Of course these articles are too large to be stored in this small room, but the heterogeneous character of the Wants stock is amusing to a novice who lends a helping hand. The re-furnishing of the new Mengo hospital, after almost everything had been lost in the fire which destroyed the old building, was a severe tax on the resources of the Department—a tax that was, however, nobly met by M.M.A. supporters. A mangle, zinc baths and buckets and cans, hard brooms and soft brooms, brushes and dust-pans, dusters and soap, all had to be provided. Jars of ‘Bovril,’ tins of condensed milk, packets of candles, hanks of clothes-lines, cheap pepper boxes and meat-hooks are items of a lengthy list of ‘Mengo Wants’ which is put into our hands for perusal. This Department, like every other in the House, has out-grown its *habitat* again and again. Very recently the room has been enlarged, and now at one end there is space for the two Hon. Secretaries, Miss

Fox and Mrs. Herbert Lankester, at their writing tables, to conduct some of the correspondence that flows in and out ceaselessly. In addition there is an overflow cupboard, called by courtesy a room, where hospital linen, counterpanes and quilts, 'many-tailed' bandages, &c., &c., are stored.

Some of the difficulties which, the Secretaries tell us in confidence, occasionally beset their work arise from the inattention paid by friends to the directions given in reference to the cutting out of garments. A letter is shown us written by a missionary in India (who by-the-by was the first Hon. Secretary of this same Wants Department) suggesting that the garments should be *tried on* by individuals at home before they are sent on their long journeys. 'Please do not think me ungrateful,' she says, 'but it is disappointing when we put a garment on a patient to find that the sleeves reach only to his elbow, and yet that it is so wide across the chest that two men could get inside.' We quite agree with the writer at the close of her grumble: 'Are not any pains worth while taking when the Master deigned to bless and sanctify this matter-of-fact and commonplace work, saying of it long ago, and saying still, "I was naked and ye clothed ME"?' Yes, indeed, the Wants Department is a very real ministry to the Master.

Infinite pains and patience are required by the packers in the Wants Department—how much is little guessed perhaps by outsiders. A great deal of the correspondence is concerned with the sending out of patterns of garments and the reiteration of simple instructions to would-be workers and donors.

Again, 'the Customs' is a very formidable word

in the Department. A declaration of contents and value must be filled up for each box or bale, and so everything must be priced, and every article going out to Persia, for instance, must be weighed, from a pocket knife to a counterpane. Those heavy scales and weights in the corner of the room are on very active duty, since as many as a hundred cases are despatched in a year.

When we ask at what time goods are sent abroad, we are told they are sent at all seasons of the year, although the chief consignments are sent out in the autumn. The toy cupboard—just now full of woolly dolls and animals, tinsel balls, &c.—is emptied then on behalf of the hospital Christmas Trees.

A Register of Gifts is kept, which shows at a glance the name and address of donor, the contents of parcel, and also the date on which those special things were sent abroad and the hospital to which they went. Not only is this book kept posted up, but upon the list of contents carefully placed inside the lid of the waterproof-paper lined boxes the names of the donors and their gifts are also inscribed. There is no special date for despatch to any hospital, but as soon as its shelf is full a box or bale is made up. Givers can be quite sure that their presents are quickly transmitted. The cost of transit is borne entirely by a special Freightage Fund, to which a considerable proportion of those who send parcels contribute.

A striking illustration of the value given by Medical Missions for the funds entrusted to them is one of the interesting things told us during our morning's visit to the M.M.A. in Salisbury Square. One

of the London hospitals a few years ago reported its annual income as about £11,000. The £6,000 given in that same year to the C.M.S. Medical Mission Fund supported (together with the funds raised locally) *twenty-seven hospitals*, which treated *four times as many in-patients*, and *eighteen times as many out-patients* as that hospital in London.

¶ Dr. Elliott has guided us to the room we are exploring, and so we ask him about three other branches of the fruitful M.M.A. tree. Only one of them, he tells us, is worked in Salisbury Square entirely, and that is the Bed and Cot Department, whose Hon. Secretary, Miss Carver, tells us that as many as 1,154 beds and cots in mission-hospitals are being supported by this flourishing fund, and that no fewer than 137 *new* beds were taken up by special supporters during the year 1904-5. It is interesting to us who are visiting the House to learn that one bed in the hospital is called the Salisbury Square Cot; it is supported by subscriptions from members of the staff. Few better memorials of loved ones now with Christ could surely be found than beds or cots endowed or supported thus.

The Boys' Brigade Branch of the M.M.A. was founded in 1892 in order to provide an opportunity for lads connected with the Brigade to help missionary enterprise. The idea really originated with the 13th London Company attached to St. Paul's, Onslow Square, of which Dr. Herbert Lankester was Captain, and Dr. Arthur Lankester was a Lieutenant. When Dr. Arthur sailed for India it was natural that the officers and boys should wish to support his work, and accordingly the weekly Bible-class offer-

ings of the company were appropriated to the support of a cot in the Amritsar Hospital. The idea gradually spread from company to company, and the object widened until forty companies were, and are now subscribing to the Branch more than £159 annually, with which twenty-eight cots are being supported in different hospitals.

Mr. S. W. W. Witty, of the M.M.A. Department (himself a Lieutenant of the 39th London Co.), is the Hon. Secretary of this movement. Since it began over £900 has been collected by Brigade boys for C.M.S. Medical Missions. Some of its strongest links are forged when Captains and Lieutenants go into the foreign mission-field, and up to the present time four such officers have been thus 'promoted.'

Another movement of great import is one partly carried on in Salisbury Square and partly by Mrs. P. Baker Wilbraham, the Hon. Secretary (a daughter of Sir John Kennaway), at her home. 'The Order of the Red Cross for Prayer and Work for Medical Missions' has now more than 600 members. It is open to all who will agree to pray definitely and to help regularly M.M.A. work at home and abroad.

The Sales of Work Department would repay a visit were we able to call on its Hon. Secretary, Mrs. Skipton, at Ealing, but all our time is occupied in visiting the Departments in the House itself, and so we can only learn in passing that substantial aid to the M.M.A. is brought in by this one of the many off-shoots of 'Salisbury Square.'

Dr. Elliott now acts as guide to take us across to the last department connected with the Medical

Mission Auxiliary work that we have to visit. We leave the big building and enter No. 18. in order to call upon Miss Poynder, the honorary sub-editor of *Mercy and Truth*, whom we find in a small office not far from the H.P.U. room. One great factor in sustaining awakened interest has undoubtedly been this small monthly magazine, *Mercy and Truth*. From the time the periodical was first issued in 1897 there has been a perceptible and rapid growth in the Auxiliary. Some eight thousand copies a month are published, and again and again instances come to light of definite interest and practical support being gained by reading it. Very often only a day or two elapses after publication before a stream of gifts pours in, in answer to a special appeal.

M.M.A. literature is ever-increasing, and a large packet of booklets and pamphlets, written so as to appeal to a variety of minds, is given to us as we came away. May its perusal always issue in prayerful, redoubled efforts on the part of its readers to further the world-wide ministries of the M.M.A. !

## CHAPTER X.

WITH  
THE  
EDITORS.

The  
Editorial  
Department.

Oh, let me speak the thoughts of Christ,  
And then my words like seed shall grow  
In hearts, when I am gone :  
In nobler forms and widening spheres,  
To beautify and bless, shall they appear ;  
Harvests out of them shall come  
To help the millions yet to be.—*Dr. Bonar.*

**I**T is with special alacrity that when a visit to the Editorial Department is proposed we assent, and make our way once more to No. 18, Salisbury Square.

If we ascend the staircase in front of us, we shall find the Editorial Department in full possession of the first and second floors of the old house, part of which we have already explored. Old-fashioned indeed as the doors, windows and cupboards, &c., proclaim them to be, these rooms are filled to-day with the representatives of current and up-to-date information. For here is the birthplace, month by month, of the *Intelligencer*, *Gleaner*, *Awake* and *Round World*. Here the *Quarterly Paper* and *Token*, the *Annual Report*, the *Story of the Year*, the Alman-





*The Editorial Workers.*

ack and a mixed multitude of C.M.S. publications first see the light. Here books for old and young are planned and prayed over—not written, for the interruptions are too many! From this busy corner are sent forth to the world the utterances of the Society at home and abroad.

The first room on the right is occupied by the Editorial Secretary, the Rev. G. Furness Smith, and we find him with two of his principal helpers, the Rev. C. D. Snell, Assistant Editorial Secretary, and Mr. Walter Hensman, the Editorial Superintendent, who for fifteen years has assisted in the Department.

Mr. Snell's office is far away in the intricacies of No. 18, but happily is connected with this room by a telephone. Mr. Hensman, in his private 'slip,' which leads into the clerks' office, can be communicated with by the Editorial Secretary by means of a sliding shutter.

We begin by asking the Editorial Secretary what were the beginnings of this side of the Society's work, and he replies that the principal periodicals took their rise during the first half of the last century. The *Annual Report* was for many years the one and only specimen of literature produced for the enlightenment of C.M.S. constituents. Mr. Snell, whose special care it is to prepare this volume—a labour which demands hard continuous work for six months of the year—here remarks: 'The *Report* for the year 1800-1 had only eleven pages of report proper and nine of contributions; while the one for 1904-5 has one hundred preliminary pages, 486 pages of the report itself, and 461 pages are filled with contribution lists and other matter.' He produces

the two volumes, and they are certainly too much unlike to be recognized as relatives. ‘The best Blue Book in the world,’ as the Archbishop of Canterbury recently was pleased to call it, is indeed a tangible proof of the expansion and growth of the Society.

The work of passing this to press, together with the *Story of the Year* (the short Annual Report) and the Annual Letter pamphlets, makes the early summer the busiest season in this Department.

Then Mr. Furness Smith continues : ‘The *Report* was the only official source of information open to the friends of the C.M.S. until 1816, when the *Quarterly Paper* appeared as “A Missionary Paper for the use of the weekly contributors to the C.M.S.”’

For twelve years no further step was taken, we find, to increase the supply of literature, and then, in 1828, a monthly paper was started, to be enlarged and re-christened the *C.M.S. Record*.

We are wishful to know something of the early history of each magazine that is now familiar to C.M.S. friends the world over, and so we ask the Editorial Secretary, who, in addition to editing the *Intelligencer*, supervises the issue of every periodical, book, pamphlet, and leaflet brought out by the Society. For answer he invites us to come with him. We mount a winding staircase that, on this October afternoon, would be in inky darkness but for a friendly gas-jet. Then, in what doubtless was a back bedroom in olden days, we find the habitat of the *Gleaner*, the oldest established of the present monthly periodicals.

It is a cosy corner, rendered so by the generosity of friends, which the editor of the *Gleaner* and the writer of *In Salisbury Square* occupies. The windows

present an excellent view of the Shipping Department Yard and of chimney tops and roofs *ad libitum*. But we have not come in search of scenery, but to hear the story of this magazine. First we learn the curious fact that this monthly, in its earliest form, was started independently by a warm friend of the C.M.S., Mr. Charles Hodgson, in 1838. The Society presently took it over, and published it for some thirty years as a twopenny magazine of twelve pages with one woodcut on the first page. Then it was condemned as being 'behind the times' in attractiveness, and for three years it was dropped altogether. Happily, in 1874, Mr. Stock entered the Editorial Department and resuscitated the magazine, with what success is well known. The founding of the Gleaners' Union through its columns led to an enormous upward bound in the circulation, which now has risen to 81,000 per month.

In those days, in addition to popularly written articles, terse and pungent editorials, and the close contact between editor and readers through correspondence that poured into the G.U. columns, the magazine largely owed its attractiveness to its pictures. An illustrated penny magazine was comparatively rare in those days. But though when we are shown the pictures in the 'seventies they appear crude and even grotesque beside those of to-day, we can see that many of these specimens of the wood engraver's art must have been very accurate and true to life. 'So much was this the case as regards landscapes,' says Mr. Hensman, who has brought us the early volumes to look at, 'that when Mr. Stock was in India in 1892 he recognized

many of the places from the scenes in the pictures with which he was so familiar.' 'The *Gleaner*,' he goes on to say, 'was one of the first monthly magazines to adopt, in 1887, the then new process of zincography, the advent of which renders it possible to illustrate so much more cheaply, the cost varying from one-tenth to one-twentieth of that of wood engravings.'

Although the magazine is expensive to produce, it is interesting to discover that a profit of three figures was made on it during the past year, 1904-5.

To the editor of the *Gleaner* another responsibility attaches: that of producing the *Quarterly Paper*, half of which, by an ingenious arrangement, serves also as *Church Missionary Notes* to be bound up in parochial magazines. Some 700,000 copies of the former and 800,000 of the latter are distributed every year, we are told, and there is still a growing demand. Then the preparation of the wall Sheet Almanack, of which 50,000 are sold annually, and of smaller papers, &c., goes on in this corner from time to time.

When we ask how many picture process-blocks are called for by the Society's magazines in the course of a year, we find that quite a thousand are required, and that they cost over £450. And then we peep into the Block Room close by, whose walls are lined with cupboards and shelves devoted exclusively to heavy packets of process-blocks, which are an ever-accumulating store.

A door leading out of the Block Room is that of another Editorial office, and in it we find Miss Baring-Gould, the honorary Editor of two of the Society's magazines—*The Round World* and *Awake*

— with her helper, Miss Hensman. She very kindly consents to tell us about the evolution of the children's magazine.

The *Round World* was known first of all as the *C.M. Juvenile Instructor*, then the *Children's World*, and to-day as *The Round World, and they that dwell therein*. The reason for the last alteration was that the younger generation do not like to be called children !

It first saw the light in 1842, when the Committee began to urge the importance of Juvenile Associations. Given away at first as a free pamphlet, then sold at a penny, it was finally decided that one halfpenny only should be charged for it. It had a warm welcome at once, and became the favourite that it is now among children of the educated classes of Evangelical Churchpeople.

The late Rev. R. C. Billing (subsequently Bishop of Bedford) once edited it, and later on Miss E. Steele Elliott took charge of it. The late Archbishop Benson referred to the pleasure with which as a child he read the "Little Green Book," the pet name generally given to it.

The *Quarterly Token*, too, we find is under the same editor's care—that small paper of which no fewer than 200,000 copies a quarter are freely distributed among Sunday-school subscribers. An edition of this in Welsh is undertaken by a local friend ; but this is the home of the English original.

It must be difficult, we think, to secure writers for children, and the editor agrees that herein lies a chief anxiety. Even missionaries cannot *all* be expected to possess the rare gift of seeing through a child's eyes, and feeling with a child's heart.

But it transpires that it is far harder to obtain articles written in the strain and in the language that a working-man or woman can grasp and appreciate ; and these must be secured month by month for the popular halfpenny paper of the Society entitled *Awake* brought out in 1891 for working-class people.

We will not stay longer because an examination of dolls, dressed by *Awake* and *Round World* readers, is going on in one room, and in the other long slips of proof—the forthcoming *Gleaner* in its infant robes—are lying upon the table awaiting attention. We retrace our steps and again enter by invitation Mr. Furness Smith's office ; for we have yet to learn something about the largest C.M.S. monthly magazine, the *Intelligencer*, which is one of the many great responsibilities resting upon the Editorial Secretary. It is no mean task each month to provide the eighty pages of fresh matter contained in this periodical, a large portion of which must contain well-written articles on the foreign missionary question. It has been said that 'it takes brain and blood and nerve to write a good article on Foreign Missions,' and we think that the sentiment would find endorsement in this Department, although the work is beloved of the workers.

The origin of this substantial sixpenny monthly was the desire on the part of the Committee at the time of the Jubilee of the Society to issue a superior publication for the use of educated men and women, in which articles on the geography, ethnology, religions, &c., of the various mission-fields could appear, and what may be called the Science of Missions could be discussed, and in which important

missionary letters could be published at once. Accordingly, in May, 1849, appeared the first number of the *Church Missionary Intelligencer*, which has ever since held the leading place on the roll of the Society's literature. Its first editor was the Rev. Joseph Ridgeway, father of the present Bishop of Kensington; then, in 1878, the Rev. George Knox, father of the present Bishop of Manchester, succeeded him. From 1878 to 1902 Mr. Eugene Stock edited it, with intervals during the last ten years of the period, during which his colleague and successor occupied his chair. During that period the *C.M. Record* became amalgamated with the *Intelligencer*. Since 1902 Mr. Furness Smith has had charge of this 'State record' of the Society.

One very interesting fact in the history of the *Intelligencer* is worth remembering and passing on. The first number contained a letter which proved to be one of the most important communications from a foreign land ever printed. It contained John Rebmann's announcement of his discovery of the snow-capped mountain of Kilima Njaro. That announcement was the beginning of the long and thrilling story of Central African exploration, and actually led, in its ultimate issue, to the partition of Africa among European States in our own day.

In visiting the several departments of the House we have seen that the Society specializes with regard to its literature, so that every class may be reached by a magazine designed specially for them. Hence the output of monthly and quarterly papers grows apace.

Here are some of the figures which Mr. Furness

Smith gives us with reference to the smaller publications, all of which must be furnished by the Editorial Department. The *Sunday-school Letter* circulation reaches 42,000 a month, while each Sunday-school Lesson has an edition of 81,000 and upwards. A *Paper for Schoolboys*, and a *Terminal Letter to School-girls* mean the output of a total of at least a hundred thousand such papers at frequent intervals. But we have not time to hear fuller details because we want to know something about books, which now form so large an item of the business of this Department.

The C.M.S., we learn, has gradually become a publishing house, and receives some £7,000 yearly for books, &c., sold. The first book to be brought out by the Society was the *C.M. Atlas*. When it appeared, in 1857, it contained only sixteen pages of letterpress. The present edition is the eighth and there are 250 pages. Very little was done, with the exception of certain linguistic books which in those days the Society was obliged to publish for itself, until Mr. Eugene Stock's appointment in 1874. Then books of interest and value began to appear, such as the *Story of the Fuh-Kien Mission*, written by him.

In 1890 a series of bright and helpful books for children inaugurated a new era. At first only one or two bound volumes were brought out in a year; but the demand has increased to such an extent that this year, 1905, it is hoped to issue nine books, each of which will probably appeal specially to a different set of readers.

Of the most notable books that have passed out of the Editorial Department into the wide reading

world beyond, the *History of the C.M.S.* in three volumes is by far the most important and the most valuable. Within and without the Department it is a constant book of reference on every matter pertaining to the Society during the hundred years with which it deals.

When we leave the Editorial Secretary, on whose time we have largely encroached, we are invited to step within the general Editorial office just beyond his door. Mr. J. F. Young is busy verifying some references in page-proof, but he tells us that this room is invaded at all seasons by representatives of the ubiquitous ready-writer for the press, who always wants something later than the 'Slips of Latest Information.' And we are told that the appearance in the morning papers of anything of importance touching the work of Missions brings to this door a string of press-men who want information and photographs.

We come away from the Editorial Department realizing that here, as in other sections of the great House, the workers need both grace and grit. There are no slack times, for the revolving months must each see a full quota of periodicals, and the aim of each editor is to make the last one better than the former. He or she lives not in the past or present, but in the months to come. When November arrives, the January magazine must be arranged for; and as soon as January is here, the October output of books must be planned. The normal editorial atmosphere is pressure! Still for all that, happier workers could hardly be found, or any more devoted to their daily round.

If only they would not be so provokingly pre-

vious ! For they always wish their friends a Happy New Year before Christmas arrives.

\* \* \* \* \*

We have had a peep behind the scenes which has made us realize a little of what goes to make up the periodical we perhaps skim and throw lightly aside. We shall not be revealing secrets if we say that every printed page is *steeped in prayer*. On Thursday morning for long years past the Editorial staff has met at ten o'clock for a brief prayer-meeting, when the magazines and books, the *Annual Report* and other papers, are named before the Lord, and the writers and readers alike are prayed for, that the words may be 'on wheels,' carrying only the Lord's messages.

## CHAPTER XI.

### THE PUBLISHING HOUSE.

The  
Publication  
Department.

Missionary literature is fuel, but fuel does not make fire: it feeds fire, and where fire is, there you can make the fire burn with far more intensity.—*The Rev. A. T. Pierson, D.D.*

AS we have seen on our very first tour of the House, the expansion of the Society's work generally led gradually to the migration of the whole of the publishing offices to premises secured in the rear; already in the Society's possession, but let to business tenants.

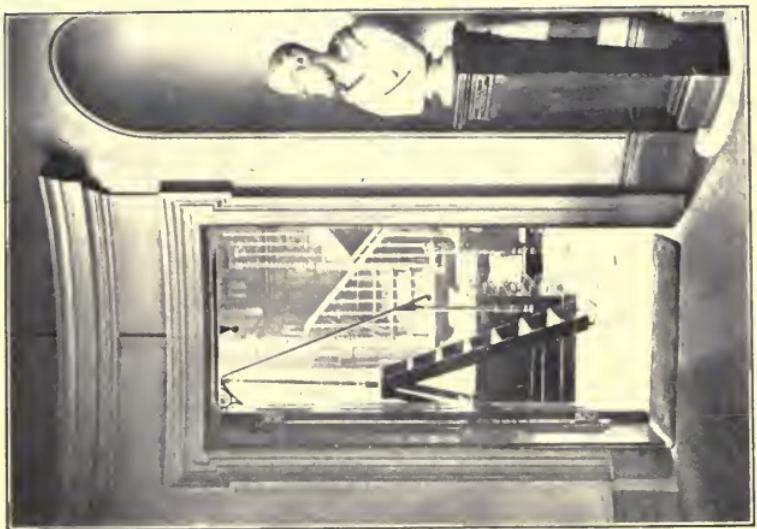
At first the Publication Department, as it was then called, was domiciled in the basement of No. 16, Salisbury Square. In those early days a London firm of publishers undertook almost all the selling of C.M.S. publications; the House itself supplying little besides free literature, missionary boxes, &c. Most of this work could be done in one room, and was carried out underneath what is now the Book Room. The starting of the Gleaners' Union, however, soon brought friends all over the country into more direct touch with Salisbury Square. Orders for books, magazines, &c., began

to pour into the House, and the bookselling trade found it more convenient to deal direct with head quarters. Eventually the Society took the whole of the work into its own hands, and other basement rooms, one of which is now used by the Wants Department, were requisitioned for the larger staff required to pack and despatch parcels of all sizes. Meanwhile a room for displaying and selling C.M.S. literature was opened, and as it often forms the first introduction which the stranger has to the Society's publications, let us inspect it now.

Perhaps one of the first things that attracts our attention, as we cross the familiar Square on our way to the House, are two windows on the ground floor next to the entrance, bearing in white enamel letters the legend, 'Book Room.' Each window exhibits a modest display of specimen periodicals, books, collecting boxes, &c., on a background of green baize. This represents the 'retail shop' and Central Depôt of the Society.

Let us run up the well-worn steps, push open the swing-doors that guard the lobby, turn sharply to the right, and, opening a glass door, walk into an altogether delightful apartment, presided over by Miss Sylvester, a lady member of the staff. The centre of the room is occupied by a large table and small bookshelves stocked with a tempting array of bound volumes, large and small, copies of the very latest missionary books, magazines and pamphlets for sale. Along almost the entire length of one wall runs a five-fold rack containing free literature. A glance at this is sufficient to prove how wide is the circle of minds upon which the C.M.S. desires to impress the great Command binding upon all Chris-

*Entrance to the Library.*



*In the Book Room.*





tians. Here are papers for the student and for the critic, for the clergy and for the laity, for professional and for business men and women, for the schoolboy and schoolgirl, and even for infants. The high-school principal, the day-school mistress, and the private school teacher are all remembered ; the lady of leisure and culture, and the girl who is earning her own living, will each find here literature such as she can most appreciate.

In this cheery and quiet room we shall generally find, at all hours of the day, visitors who are more or less leisurely examining and appropriating some of the literature. During the winter of 1903-4 an unusual customer arrived in the person of a cabman, unemployed owing to the strike. He had come for some free papers, he explained, to give away to his mates after a Gospel address which he himself hoped to give on the following Sunday evening at a mission-room. He did not leave the Book Room until he had filled his pockets with pictorial and other leaflets that would bring home the foreign missionary question to his hearers.

The walls of the Book Room are hung with maps, almanacks, and specimen pictures from the current magazines. The mantelpiece is laden with 'Hovis Loaf' and other collecting boxes, as also is the top of a bookcase with closed doors, which protects a stock of bound volumes from London smoke and dust. A spiral staircase leads down from the 'shop' to the old Publication Department, now a useful storeroom.

The Book Room has a history. It was hallowed from early days, when, in 1877, it was the office of the Rev. Samuel Hasell, formerly a Bengal mis-

sionary, who was one of the first Home Secretaries of the C.M.S.; and who was ever ready to help perplexed or discouraged workers who called upon him by fervent prayer and kindly counsel.

Leaving the Book Room we will descend the staircase almost opposite and, turning at once to the right, push open swing-doors immediately outside the Wants Department and walk along a passage, flanked on one side by portions of the warehouse. In this warehouse is kept a stock of back issues of *Annual Reports*, annual volumes of magazines, back numbers of *Intelligencer*, *Gleaner*, *Mercy and Truth*, *Awake*, *Round World*, books bound and in sheets, pamphlets, papers, and a hundred and one publications asked for from time to time; together with supplies of material for the use of local secretaries, treasurers, &c. Every month the stock grows larger, weeded out though it be constantly. But the Publishing Department is expected to produce at a moment's notice copies of the earliest *Annual Report* or magazines and old printed records of all kinds.

This passage conducts us through a small subway under Hanging Sword Alley, and we emerge in the heart of the Publishing Department. Nothing short of a ground plan would suffice to show any one who does not accompany us just how to find the different offices and warehouses and packing rooms and stores, and finally land himself in the Publishing Manager's private office. And this we are not prepared to give, since these busy workers have too many interruptions already to desire an influx of visitors! But Mr. J. E. Pendry, the Manager, is good enough to meet us and to act as

guide. He leads us up two spiral staircases and conducts us down two winding wooden ones, where he earns our gratitude by switching on the electric light to illuminate the darkness.

Part of these business premises, he tells us, are leasehold and part are freehold. Three small houses in Whitefriars Street were obtained in 1862 on a long lease, in order to provide an entrance for heavy goods, with large doors opening on the thoroughfare. During the time when missionaries' baggage had to be received and warehoused in this portion of the House this wide entrance was invaluable. The freehold premises, built in 1862, we find are now entirely occupied by stacks and racks of books, magazines and papers in storage. For some years these rooms were used (to a very limited extent) by the Society's printers, and we believe that some friends have an idea that C.M.S. still does its own printing in Salisbury Square. Those days have long since flown by ! Every nook and cranny of these buildings is overflowingly full, and instead of one set of printers at work with hand-presses—no steam or gas engines were ever employed by them on these premises—the Society needs to engage the services of several firms of printers, and even then finds it difficult to publish to time !

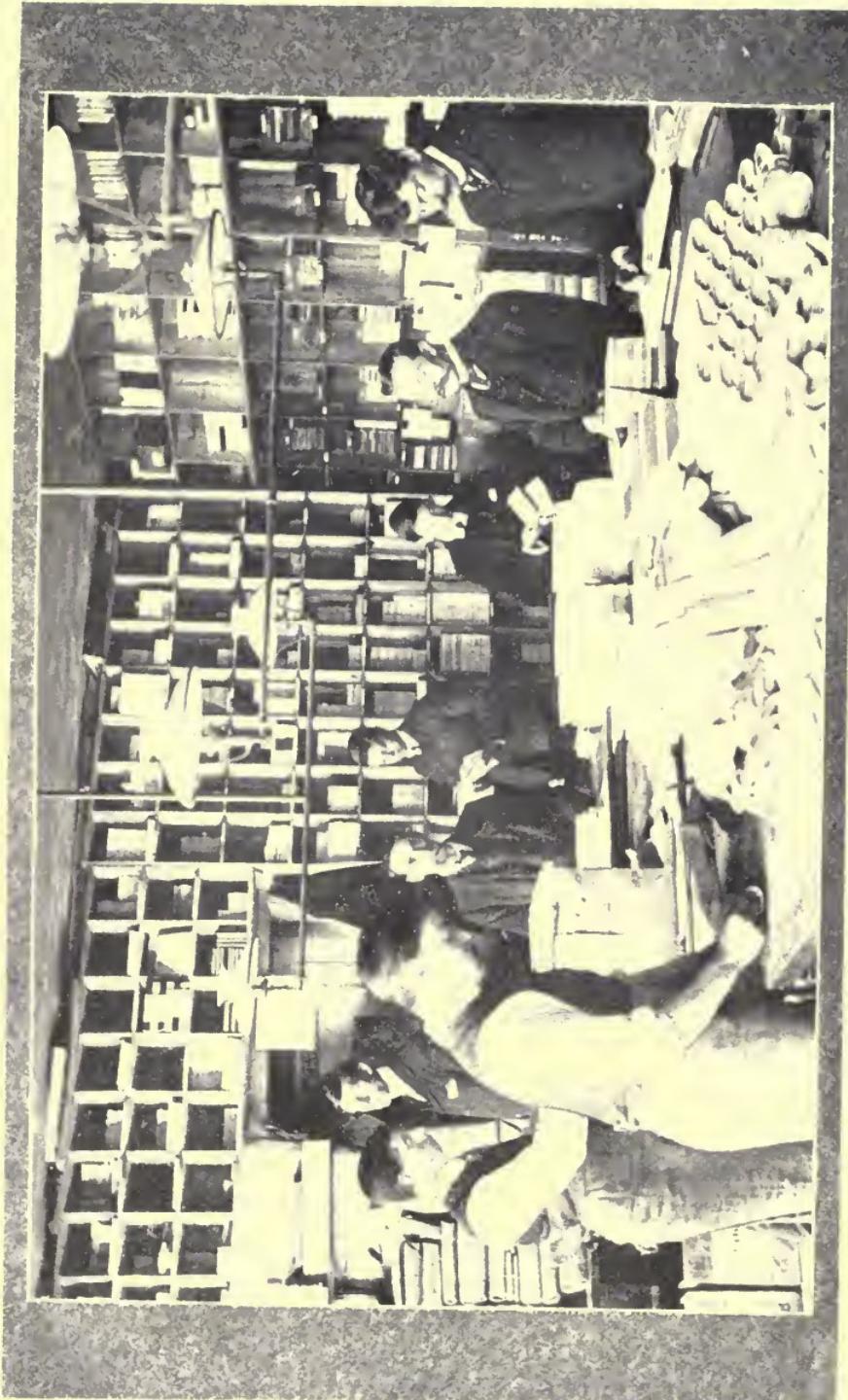
We have already been told about the C.M.S. boarders in the person of the three African chiefs who occupied some of the rooms that now are full of stock. It is difficult to realize that there stood the three iron bedsteads, and that this was the sitting-room, part of the C.M.S. guest-chamber suite ! The situation and outlook could not have been very inspiring to the three 'earls,' and we are

not surprised to learn that they were anxious to terminate their visit to London !

When the annexe 'No. 18' was purchased, to the great relief of the Publishing Department, one large room on the ground floor of the west side of the courtyard was set apart as a new Packing Room. The old room, now restored to its original use as a warehouse, could not be properly ventilated, and the men had to work by artificial light all day long.

The 'Publications,' as it is familiarly termed in the House, therefore extends over a wide area. The staff, like the premises, has grown during the past twenty years. Then there was only work enough for a Manager, three clerks and a warehouseman ; now the Manager finds a senior clerk, eight assistant clerks, nine junior clerks and office lads, and eight warehousemen and packers, all too few to cope with an ever-growing 'trade,' whilst the Book Room or 'shop' requires a lady-manager and helper not reckoned upon the Publishing staff.

When we have peeped and peered into the many rooms, and questioned the busy workers, we shall be glad to accept the Manager's kind suggestion to sit down in his little private office and hear still more particulars of the every day work that goes on in this house within the House. We soon discover that where the Editorial Department leaves off, the Publishing Department begins. The manufacture and issue of collecting boxes and cards, the provision of receipt books and registers for local secretaries and treasurers, the supply of blank posters and handbills for announcing sermons and meetings, &c., are some of the many similar responsibilities, such as the stocking of C.M.S. Depôts in



*In the Packing-Room : Despatching Monthly Publications.*



the provinces, that have to be discharged by this Department.

In addition to the sale and issue of C.M.S. literature, some considerable amount of work is entailed by trade in books on missionary principles and work, not published by the Society, but which are bought in for the convenience of C.M.S. friends and sold to them in various ways: either in the Book Room, or through the post, or through a C.M.S. Depôt, by means of bookstalls at Sales of Work, &c., or through Colonial Associations. The aim of the Department is to disseminate helpful missionary literature, and the appreciation by the Society's friends of this endeavour to meet their convenience and needs is very real if one may judge by the free use they make of it.

A little bit of extra work which is esteemed a real pleasure by the Publishing staff is one which properly falls outside their province. Every year Messrs. Sutton and Sons, of Reading, generously send about 400 boxes of garden seeds as a gift to the Society's missionaries in the field, and it is in this portion of the House they are stored until despatched to the various applicants.

Most of the activities of this active section of the House naturally focus in the Packing Room, whence packets large and small, varying from one copy of a *Sunday-school Letter* to 4,000 copies of the *Round World*, or 10,000 of the *Quarterly Token*, are despatched by post, by carriers, and by railways, in response to the orders that come from all parts of the world, annually, monthly, weekly and daily. The work in this room is very heavy at certain times of the year. For instance, during the last ten

days of the month, when some 150,000 magazines have to be sent out; and again at the end of each quarter, when some 450,000 copies of the *C.M. Notes*, *Quarterly Paper* and *Quarterly Token* must be despatched to the clergy, local secretaries and Sunday-school superintendents, &c.; or again, in the summer, when 8,000 or more copies of the large *Annual Report* have to be forwarded to subscribers, as well as 40,000 copies of the *Story of the Year*, and lastly the culminating rush and pressure between October and December, when Bookstall, Day of Intercession, and Christmas orders come pouring in.

It is difficult for the casual visitor to the C.M. House, and even for the regular 'customer' of the Publishing Department, to realize the work entailed by orders through the post. Connected with the magazine lists alone two clerks are kept constantly employed, whilst three more are always at work upon the accounts involved by orders generally, whilst others are needed to enter the letters and prepare orders for the Packing Room. In common with every other section of the House, we find that much of its toil would be reduced if only supporters would bear in mind some very simple business rules.

'Friends do not always realize,' says the Manager, 'that to recover one shilling involves as much time and expense as to recover £1; for the same routine must be gone through, an entry in a day book, an invoice sent, a receipt given when payment is received, &c., so that very often the cost in office labour of recovering a small item is much more than the amount recovered.'

The remedy for this on the part of purchasers is

that they should, whenever possible, send remittances with their orders, especially small ones. If friends would *always* keep by them a catalogue, and also glance through the Publication Notes and Notices at the end of each number of the *Intelligencer* and *Gleaner* before ordering, they would find little difficulty in knowing what their account will be. Presumably each one knows that the Society supplies its members and friends with books, &c., at discount prices, except when such are published at 'net' prices, and that in all cases postage is charged. But it is cheering to know that large numbers of C.M.S. friends are businesslike, and do realize that, for instance, by sending remittances for magazines in advance they are really preventing expense, and therefore helping the Society far more than appears on the surface.

But by gentle questioning we find that there are other ways in which if the thoughtless became thoughtful, many valuable hours would be saved, and workers would be less harassed and perplexed. The post frequently brings a letter whose writer evidently feels that in addressing one department of the House he may 'inquire within upon everything.' For example, in sending an order for publications, he will ask for a loan of books or slides or curios ; he will inquire for the address of a missionary and instructions how to send gifts to him ; he will give an account of a recent Sowers' Band or Gleaners' Union Meeting for one of the magazines, and will even enclose a contribution to the General Fund.

Naturally, as we who are on tour through the House can well believe, it takes some time for the

letter to get round and be dealt with by each department concerned, and occasionally it may get blocked on the way, and even perhaps never reach all of those for whom it was intended. After we have understood some of the inner working in Salisbury Square, we shall certainly be amongst those more methodical correspondents who write their requests, &c., on different sheets or slips of paper, and enclosing all in one envelope, despatch their budget to the Lay Secretary to await the answer. These slips will be distributed at once, probably by one or other of the office lads whom we have seen flitting through the passages as we have been walking about ; and it may even surprise us how quickly and accurately the replies will come.

Next there is generally going on a running fire of applications for specific information such as will enable the correspondent to read a five minutes' paper at a quickly forthcoming C.M.S. Union Meeting, or to speak at a Missionary Parliament, or to give a missionary address 'the day after tomorrow.' Sometimes it will relate to a particular Mission, or portion of a Mission, or even the work of a special missionary.

'Many friends,' says the Manager with a patient smile, 'seem to imagine that the Publishing Department is like an automatic machine—you drop a penny in the slot (only frequently the penny is not forthcoming !), pull the handle, and the article required finds its way into the post and is delivered next morning all ready for use.'

As a matter of fact, up-to-date information on every imaginable subject cannot be kept in pigeon-holes, scheduled and labelled. And frequently

when requests come, they involve a large amount of searching and hunting up in periodicals and pamphlets, or cutting up parts of the *Atlas*, &c., and, sometimes, *parts of the current monthly magazines!* For 'the latest information' is the frequent cry, and the Publishing Department can only fall back upon the same source as that open to their correspondents! It is only when the latest catalogue of C.M.S. publications (to be had for the asking) and the *Intelligencer*, *Gleaner* and *Home Gazette* have been consulted, that speakers and workers may fairly and with a good conscience ask this Department for further information about the work abroad or developments at home.

There is one fact which the Manager is very anxious to impress upon us. It is the aim of the Department to despatch orders promptly to meet the wishes of each correspondent. But disappointment sometimes is inevitably brought about because the C.M.S. 'hours' are not recognized. The House closes at 5.30 p.m. on ordinary days and 1 p.m. on Saturdays. Alas! telegrams arrive long after closing time, which cannot possibly receive attention till the following day, or until Monday, as the case may be. And, as Sunday delivery is avoided as far as possible, nothing is posted to the country on Saturdays unless asked for 'by return.'

In our visit to the Lay Department we noticed that the Publishing Department was really included within it; and all letters that have to do with C.M.S. literature are opened by the Lay Secretary, and entered in a register kept in his office for the purpose before being passed on for attention. We have already seen what a vast correspondence has to be

dealt with in this section of the House, especially at certain seasons of the year, and therefore we can understand that when 'orders' are required to be despatched very early in the day, the envelopes should be marked 'Immediate' or 'Very Urgent,' so that they may be opened first.

In common with most publishing houses, the C.M.S. receives very strange requests at times. 'The most curious one I remember,' says the Manager, 'was for a copy of *Not Suntide in Japan*, by Bishop Ryle. We knew of no such book and politely hinted to the writer that possibly *Knots Untied*, by Bishop Ryle, might be the volume required. No reply was received ! On another occasion we received an order from a clergyman (since deceased), who used to order books freely, for twenty copies each of several books bearing very strange titles, and which for the moment nonplussed us, until we realized that they were the titles of the *chapters* of the late Miss Stock's book *God's Earth*. Our correspondent had evidently misread an advertisement of the book, in which the chapter titles were given in detail, and he thought they were all separate books !'

As a specimen of quaintly-worded notes received occasionally from West Africans, addressed merely 'The Church Missionary Society,' Mr. Pendry puts the following letter into our hands :

DEAR SIRS,—

Having seen your name and address, I beg to draw your attention, (the) to send me this book mentioned here : *With one accord, or the prayer book in the mission Field*, with some other samples of other papers, as *The C.M. Gleaner*.

As your petitioner is a poor orphan boy ; he want to get

good books and learn something of the *Almighty*. Let every one pray for the poor petitioner that God may help him to be one of the followers of Christ.

As your petitioner in duty bound shall every pray.

P.S.—Awaiting your favourable reply per next mail with the books and samples in which I may select some books from.

I remain, Sirs, ever faithfully your most obedient servant,

A. C. ROWLAND BENSON,

Rowland Str. Beware of man Chambers.

c/o of S. W. Latte,

Basel Mission House, Larteh.

In our hasty visit to this section of the Lay Department we have not time even to glance at the numerous divisions and sub-divisions of work covered by the word Publishing, and of the responsibilities which fall upon the Department. The 'bringing out' of magazines, books, almanacks, maps, games, papers, &c., for the Society involves numberless arrangements for annual contracts, correspondence and interviews with paper-makers, printers, and bookbinders, in conjunction with the Editorial Department. Supplies of paper must be secured at wholesale prices, and these must be brought in at the right moment and in the right quantities and quality. Pamphlets, &c., if popular, have a knack of running out of print, and there will be loss to the Society if this happens before a reprint is ready. Therefore the Manager must keep an eye open upon the stock that is running low, and reprint or report to the Editorial Secretary accordingly.

The localization of the Sheet Almanack is a much larger affair than might be supposed, and brings no small amount of correspondence in its train. Almost every parochial localizer at home wants some modification. And of the same nature is the busi-

ness correspondence connected with the localized *Gleaner*.

Then the Manager is responsible for sales by five methods. First, to the trade sales ‘over the counter’ to wholesale houses and booksellers generally; next, in the Book Room for cash and to account; thirdly, by orders through the post, which come from private friends, country booksellers, Colonial Associations, &c.; fourthly, by sending out books on sale or return to Exhibitions, Meetings, Sales of Work, &c.—a constantly increasing item—and lastly to Depôts. Were we not occupied solely with describing the House itself, we should have much that was interesting to tell of the six C.M.S. Houses and Depôts, already mentioned, helpful branches of the parent stem.

An immense amount of work is connected with all the foregoing, it is needless to say. ‘Returns,’ ‘Remittances,’ ‘Receipts,’ are the three R’s of the Publishing Department, and an array of ledgers and lists connected with them have to be posted and kept up to date.

The issue of copies of the *Annual Report* is a big annual tax upon the arranging, packing and despatching powers of the Publishing staff; but it is nothing compared with that which is made on the patience, wisdom, discrimination and *savoir faire* of the same workers in the sending out of free literature. With implicit faith in the judgment or intuition of the Department, supporters write to Salisbury Square for ‘a small quantity of free papers,’ or ‘a selection of literature for our forthcoming annual meeting,’ ‘a supply of papers for church pews’ &c., &c., frequently without the

least idea being given of the kind of literature most likely to be of help or the number of copies that can be used profitably !

Another serious item is that of obtaining and arranging with a canvasser advertisements for the covers of the magazines, and also of preparing and giving out nearly all advertisements of the C.M.S. books, magazines, &c., in newspapers, &c. And this is not all. We have been admiring the shapes and varieties of collecting boxes in the Book Room to-day. It is part of the business of the Publishing Manager to arrange for their manufacture and supply, as well as cards and books and bags.

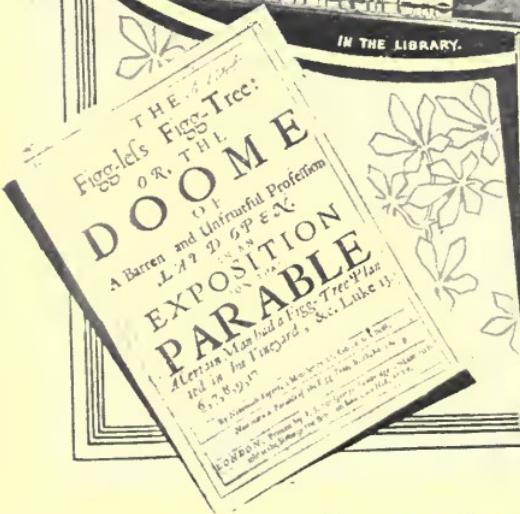
Then not only, as we have seen, other publishers' books have to be purchased from time to time for C.M.S. friends, but also for the House, the Circulating and General Libraries, Book Depôts in C.M.S. Missions, and for the Editorial Department as prizes in connexion with magazine competitions ; and, in fact, for any branch of the Society's work in which a saving can be effected by purchasing direct from publishers.

Last but not least of all work and events comes the annual stock-taking, whose difficulties are best and perhaps only known to Book Managers ! When, in the midst of busy sales and correspondence, claims and counter-claims, the accountant's form looms before them demanding *inter alia* a valuation of all books and pamphlets in hand when the financial year closes, and the inexorable auditor will be satisfied only by accurate 'returns,' surely the workers in the Publication Department need clear heads and calm souls ?



In a certain sense we have explored the 'coal-cellar' of the Society when we have seen its store of literature. For as Archdeacon Eyre pointed out at the Anniversary Meeting of 1904, missionary publications are missionary fuel to make the fire burn upon the hearth of the heart. Shall we not afresh from to-day pray that these 'coals' may ever be burning with the fire from God's own altar and kindle enthusiasm wherever they are found ?





Some more Snap-shots.

## CHAPTER XII.

IN  
THE  
LIBRARY.

The  
Reference  
Library.

Books . . .

All such as manly and great souls produce,  
Worthy to live, and of eternal use.—*Cowper*.

WE are nearly at the end of our tour in Salisbury Square; but we must not leave until we have seen the Library. The Reference Library is one of the most frequented rooms of the House. We wend our way thither by ascending the first flight of stairs; then, leaving a passage leading to the Committee Room on our right, we enter a vestibule from which opens the Old Committee Room, and the Library itself.

On either side of the Library door stands a bust. The pedestal on the left supports a very good replica of the sculpture by Noble of Henry Venn, whose life and labours we have already sketched. The original monument may be seen in the crypt of St. Paul's Cathedral, of which Mr. Venn was Prebendary, and bears the following inscription beneath his name: ‘Stedfast, unmoveable, always abounding in the work of the Lord.’ The bust

on the right of the entrance is that of Lieut. G. Shergold Smith, R.N., one of the C.M.S. pioneers in Central Africa, and, we read, 'was presented by a few friends' in 1881. In these two effigies are enshrined the home and foreign aspects of the Society. And it is appropriate that a representative from each side should guard the door of a room in which at all hours of the day workers at home and abroad are continually meeting. For it is in this room that the social gatherings of missionaries take place, and here the outgoing or 'home-on-furlough' missionaries await the signal to be called in for interviews with the assembled Committee. It is here that 'British Columbia' meets 'South India' with a hearty hand-shake; that 'West Africa' may be seen deep in earnest conversation with 'Western China,' 'Mauritius' and 'Turkish Arabia.'

Then, again, it is to this room that town and country clergy and laymen repair to look up 'references,' to write notes on C.M.S. business, to read, or to make some inquiry of the Librarian, Mr. John Alt Porter, who is ever ready to lend a helping hand or pair of steps in rifling the book-cases and other archives. The simple faith in the powers of the C.M.S. Librarian exhibited by C.M.S. supporters would be flattering if it were not embarrassing. A dignitary of the Church will ask for a tract on a certain subject written by a Presbyterian forty years since; or a correspondent from New Zealand will anxiously inquire concerning the genealogy of a relative of a missionary to that country nearly a century ago, giving, as what he thinks a helpful clue, the present where-

abouts of a tombstone in a city churchyard long since pulled down. On one occasion a wish was expressed that a list should be furnished of all missionaries who had been orphans !

Less inaccessible and more valuable information is sometimes asked for, however. A compiler of a catalogue of Syriac manuscripts in the University of Cambridge wishes to ascertain certain facts ; an official of the British Museum courteously demands verification of a pamphlet mentioned in an ancient *Report* ; or the location of an obscure island in the Indian Ocean has to be determined.

All these inquirers have to be more or less satisfied ; none have to be sent empty away. Nor, it must be added, are they by any means ungrateful for the time and trouble spent. One clergyman sent a special donation to the Society as a small token of appreciation ; and another immediately had a second collection in his church !

Occasionally when the door is opened a white tablecloth is revealed, and the intruder quickly withdraws. Some members of the Committee are making a hasty and frugal lunch, which, partaken of in the precincts of the House, makes far less demand on valuable time than would a similar repast in the City. And not only so, but business as well as lunch can thus be advantageously discussed.

All this time we have been chatting outside the Library door. Now let us enter. Instantly we are struck with the cheerfulness of the room. It is about 36 ft. long by 20 ft. wide, and the large window at the end, of ground glass, faces south, so that warmth as well as light is freely admitted.

A large window in the roof produces a sense of airiness and ventilation such as is specially delightful in a room set apart for study. The familiar, awe-inspiring notice, indigenous to most reading rooms, ‘Silence is requested,’ is happily conspicuous by its absence ; and certainly there are occasions, some of which we have just noticed, when if such a law existed, it would certainly be honoured only by the breach ! On the other hand, the normal atmosphere of the room is one of stillness and quiet. A soft carpet laid over the oak floor steals all sound from the foot, and the glass doors of well-made book-cases that line the walls open and shut noiselessly. At one end of the marble mantelpiece rests a framed missionary appeal of 1815—probably one of the earliest if not the first handbill of the Society. The gilt letterpress is partially obliterated, but in quaint ‘fat-faced’ type the wall-card of former days runs thus :—

CHURCH MISSIONARY  
SOCIETY

Remember the *unenlightened*  
HEATHEN ! the same GOD  
that created thy Soul, created  
His, therefore GIVE THY  
MONEY to send a *Missionary*  
for his Conversion, and GOD  
will reward thee.

On the same mantelpiece above the wide wainscotted fireplace stands a gilt clock that once

belonged to Queen Caroline, bearing the inscription : 'This clock made for Queen Caroline was bequeathed to the Church Missionary Society by the late Rev. Canon John Babington, November, 1885.' Behind the clock is a valuable engraving of the Rev. Thomas Scott, the first Secretary of the Society. Here, too, is 'Charles Simeon preaching'—a series of quaint silhouettes exhibiting all the movement and delicate accuracy of modern cartoons, which have been one of the latest additions to the Library, presented by Prebendary H. E. Fox.

A narrow staircase at the south end of the room leads to a gallery which gives access to the higher shelves of the Library. Let us run up the stairs to look at two samplers worked by West African freed-slave girls and sent home, doubtless in gratitude for the Society's kindness in befriending them. The fine cross-stitch, if antiquated, is faultless, and the words of one run as follows :—

Mary to her Saviour's tomb  
Hasted at the early dawn ;  
Spice she brought and sweet perfume—  
But the Lord she loved was gone.  
For awhile she weeping stood,  
Struck with sorrow and surprise,  
Shedding tears a plenteous flood,  
For her heart supply'd her eyes.

Mary Boston Bathurst Sierra Leone November 4th  
1844.

Close to the samplers hangs a photograph of the house in which Thomas Scott wrote his wonderful Commentary, and another of the church in which the first C.M.S. Annual Sermons were preached ; a

framed set of C.M.S. Jubilee Medals ; and another interesting portrait of Simeon.

Affixed to the staircase is a design for filling in the south window of the Library with stained glass representations of the C.M.S. early fathers !—a scheme dear to the heart of the Librarian, but probably destined never to be realized ! At the north end of the gallery, the Librarian shows us some very ancient volumes nestling close together. These are representatives of ‘ Puritan literature,’ and he tells us that they are in frequent requisition by at least one subscriber.

It may be remembered that John Bunyan in his book *Grace Abounding* highly praises the Commentary of St. Paul’s Epistle to the Galatians, written by that famous champion for the faith of Christ, Dr. Martin Luther. ‘ This, methinks, I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians (excepting the holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.’ Here on the Library shelves we find a well-worn copy of this old book, bound in calf and dated MDCCLX. Part of an inscription facing the title-page runs as follows :—

*To Mrs. Lewis, Paternoster Row.*

MRS. LEWIS,

When you came to my House to inform me of your Intention to publish LUTHER’S COMMENTARY ON THE EPISTLE TO THE GALATIANS, I thought the Undertaking a very beneficial One for the Public, and especially feasible at this Time, as this book of Luther’s is a very proper Companion for the *Book of Martyrs*, now publishing by Mr. Fuller ; all who read the *one*, should read the *other* : This may be, under the Blessing of GOD, a Means of teaching People to set

a due Value upon the *Reformation*, and at the same Time convince them, that those whom they have been taught to look upon as Enemies to the Church, are her best and sincerest Friends, namely, those *faithful Witnesseſ of the Lord Jesuſ*, who, agreeably to the Scriptures, and the Liturgy, Articles and Homilies of the *Church of England*, preach prefent Salvation from the GUILT and POWER of Sin ; not by Absolution of Priests, or by Man's own Righteouſneſs; but only by Faith in the Blood and Righteouſneſs of a once crucified, but now exalted Saviour.

The inscription closes :—

But let me not exceed the Intent of this Letter, which was only to throw in the Mite of my good Wifhes to, and hearty Recommendation of your intended Publication. May GOD accompany it with his Bleffing, and make it abundantly ſucceſſful towards pulling down Antichrift out of every Heart !'

I am yours, &c.

M. MADAN.

SOUTHAMPTON Row, Jan. 9, 1760.

Next comes a recommendation to the reader written by Edwin Sandys, Bishop of London 1570–1577: ‘This Book being brought unto me to peruse and to consider of, I thought it my Part not only to allow of it to the Print, but also to commend it to the Reader, as a Treatise most comfortable to all afflicted Consciences exercised in the *School of Christ*.’

The Library is especially rich in these Puritan Commentaries, many of which were bequeathed to the Society by General Edward Lake, sometime an honorary Secretary of the Society, and evidently a diligent collector. A little square thick volume is entitled *The Figgless Figg-Treſ*. Nehemiah Rogers, the author, dedicates his book ‘more particularly to my well-beloved, the congregation of Dodding-

hurst in Essex.' His apology for errata on the last page of the book is worth quoting :—

' Reader, the faults that have escaped the Preffe, are more than I wished, yet fewer than I feared ; still we find some work to exercife, both thy Pen and patience : Be not a censur, but a Corrector of these ensuing Errata's (which hinder or corrupt the fense) : other literal or punctual mistakes, I leave to thy humanity for a pardon.'

Another small volume discovered on an obscure shelf in the C.M.S. Library was found to have the following inscription on its fly-leaf : ' Edmund Verney, his Booke in yr. Ano. 1679, price 2s. 4d.' It is interesting to reflect that this Edmund Verney, who of old was evidently interested in Egypt, and who was probably a near relation of the famous standard-bearer of King Charles I., was also an ancestor of Sir Harry Verney, M.P., sometime Vice-President of the Church Missionary Society, and a well-known standard-bearer of the King of kings. The title of the book is sufficiently lengthy to explain itself. '*The Present State of Egypt ; Or, A new Relation of a late Voyage into that Kingdom. Performed in the years 1672 and 1673.*' By F. Vansleb, R.D. Wherein you have an exact and true Account of many Rare and Wonderful Particulars of that Ancient Kingdom. Englished by M.D., B.D. London ; printed by R.E. for John Starkey, at the Miter in Fleet-street, near Temple-Bar, 1678.'

The author himself quaintly confesses that some of his 'Observations' are trivial and ordinary ; but others, he says, 'will prove satisfactory to such worthy Souls as desire to know the passages of the World and Foreign Nations.'

Let us now descend from the gallery, and walking round the room observe the arrangement of the shelves. It is such as exhibits at a glance the books referring to a particular country by themselves : India, China, Africa, Persia, &c. Each is represented by volumes that date back from the latest book to one published, perhaps, in the seventeenth century. While we are scanning the titles of some we know well, and others of which we have never heard, the Librarian remarks how thankfully he would receive many a valuable book that ought not to be missing from a C.M.S. Library shelves.

Amongst the frequenters of the Library is one who is present to-day, absorbed in the books lying open before him. The Rev. Charles Hole, author of the valuable *Early History of the C.M.S.*, may often be seen at the writing table employed in verifying and extracting references relating to historical and other statements.

The MSS. collected by him during his researches, and all of them arranged with the most scrupulous care and methodical nicety, form a veritable mine of wealth.

We venture to ask which Mr. Hole considers the most important of the contents of this Library. Without a moment's hesitation he replies : ‘ The most important book I can think of in the Library is the unbroken series of Annual Proceedings from the commencement, containing the official record of every important act of the Society, and of every important friend of the Society, who were also the friends of the English Reformation in the Church of England for that period ; and above all, in the unbroken series of Annual Sermons, a record of the

principles on which the Society approached the non-Christian world,—the principles of the English Reformation, to which the Society has remained undeviating and true, from Thomas Scott to Bishop Chadwick.'

'What a wonderful record this is when we come to think of it!' he continues. 'How well worth preserving as we go along in the heart of every worker of the Society in the House and out of it. What a testimony against it if there should ever be the slightest deviation in thought or desire, which has not occurred yet!'

Although a Minute of Committee as early in the history of the Society as August 1st, 1803, empowered the Secretary 'to purchase such books or periodicals and occasional publications relative to Missions as he may think useful,' very slender advantage has been taken of this permission for economical reasons. Yet the value of having such a Library as that which now exists was fully recognized by the Society's Founders. Mr. Hole, in his *History*, gives us a list of thirteen books which the Committee, assembled on November 4th, 1799, ordered to be procured, 'to assist the Committee in acquiring information.' They probably represent the whole of the standard missionary literature of that day. Compared with the Catalogue of 1,608 books in the C.M.S. Circulating Library, under Mr. and Mrs. Flint's care, at Hampstead to-day, the number and the names sound almost grotesque.

Two months later, viz., February 10th, 1800, these thirteen books were directed to be bound and labelled as the Society's property, and were placed in the Rev. Francis Goode's care as Librarian. Thus began



*Making a Reference.*



the history of the Society's library. It was not, however, until more than a year had elapsed that it was thought necessary to arrange and catalogue the volumes, and for that purpose they were dislodged from their first habitat, and taken to Mr. Pratt's house in Doughty Street, which, as we have already found out, was the Society's first office.

In the Reference Library at Salisbury Square the books now number ten thousand; and the volumes have overflowed into two rooms in the basement of the house.

The overhauling, re-arranging and systematically cataloguing the Library has been one of the tasks assigned to the present Librarian, and during its course some very interesting discoveries were made.

While we sit at the leather-topped table in the centre of the room, upon which a copy of the *Times* and *Standard* for the day, the *Record* and other papers for the week, are always lying, the Librarian will bring us some of his special treasures to look at.

Here is a ponderous volume which we must handle reverently. It is Henry Martyn's Bible. Weighing 11 lbs. 11 ozs., this huge book, originally bound in half-calf, has been subsequently protected by stout crimson leather, put on after the manner of a brown-paper cover. It is a copy of the self-interpreting Bible first issued in 1789.

We shall look in vain for any of the saintly missionary's thoughts among his notes scattered up and down the book, on the margin or between the lines. They are chiefly Hebrew or Greek versions of the text. But when we turn to the fly-

leaf three interesting inscriptions meet our eye. The first runs thus :—

This book was given by Mr. Simeon to Mr. Martyn, on his going to India. By Mr. Martyn, on his leaving India, it was given to Mr. Brown, and by Mr. Brown to Mr. Thomason, on his arrival in Calcutta, or soon after. It is now left with Archdeacon Corrie as a trifling testimony of my regard. The *copy* has additional value, as containing many of Martyn's notes and corrections, in *his own handwriting*.

March 22nd, 1829.

THOS. THOMASON.

'Mr. Simeon' is, of course, the Rev. Charles Simeon, the great Evangelical leader, Vicar of Holy Trinity, Cambridge, whose curate, Henry Martyn had been for a short time. 'Mr. Brown' is, no doubt, the Rev. David Brown, one of the 'Five Chaplains,' godly clergymen whom Simeon was the means of sending out to India at a time when missionary work was not permitted. Thomas Thomason was another of the 'Five Chaplains.'

The second inscription is in a lady's handwriting of the old-fashioned angular type :—

This Bible was left in Calcutta, under the care of the Rev. R. B. Boyes, when Archdeacon Corrie went to England for consecration in 1834, but returned to him at Madras, in January, 1837. Bishop Corrie departed to his rest on Feb. 5th, 1837, and it is presented by his daughter, Anna Corrie, as a memorial of her father's high regard, to the Rev. Henry Cotterill.

MADRAS, Feb. 27th, 1837.

The Rev. Henry Cotterill was a chaplain in Madras, and, it is interesting to record, was godfather to the present Hon. Secretary of the C.M.S. Mr. Cotterill became Bishop of Grahamstown, South Africa, in 1856, and afterwards Bishop of Edinburgh.

He deposited the Bible with the Society, adding a third inscription :—

This Bible is now left by me with the Church Missionary Society with the prayer that there may never be wanting to the Society a succession of labourers in the missionary field of the same spirit as Henry Martyn.

LONDON, *March 3rd, 1857.*

Another doubly-sacred book is a Bible presented to Simeon by Martyn, thus inscribed :—

To his ever dear and honoured brother in the Lord, the Rev. Charles<sup>1</sup> Simeon, a token of gratitude and love from H. Martyn, May 11, 1805.

To Miss Emelia Venn, a token of most unfeigned love from her father's friend, and her grandfather's most endeared and most indebted friend

*July 8, 1836.*

CHARLES SIMEON.

On the page facing the inscriptions are the words, 'His dying memorial.'

The manuscript cupboard is a treasury of things new and old. Here we turn over brown pages full of faded handwriting : this, a sermon on small octavo by Edward Bickersteth ; that, another by Charles Simeon on large foolscap. An 'Analysis of the Language of the Bechuanas' bears the interesting inscription, 'Rev. Henry Venn, with David Livingstone's kindest salutations. Birkenhead, 8 March, 1858.' Travelling down the years we come to an autograph letter of Bishop Patteson dated Kohimarama, October 10th, 1863, and signed 'J. C. Patteson, Missy. Bp.' What a flood of memories do such MSS. bring to our mind !

But a still more modern relic awaits our inquiring gaze. An ordinary exercise book, but one rather thicker than the usual type, bears a label with the inscription that it was 'one of F. R. H.'s MSS. books.'

Bequeathed to the C.M.S. Library by her sister and biographer, Miss M. V. G. Havergal, it contains many of Miss Frances Ridley Havergal's well-known and beautiful verses. Here we are able to read in the clear handwriting of the gifted authoress, 'The Message of an *Æolian Harp*,' 'Under the Surface,' 'The Moonlight Sonata,' 'Alice's Story,' 'Afterward,' and many others. The book opens most readily at the place where two of her best known missionary hymns are written, 'Tell it out among the Heathen that the Lord is King,' is followed appropriately by 'Lord, speak to me that I may speak in living echoes of Thy tone.' What more inspiring message could reach us from this MSS. cabinet?

The Library is also an archive of the Society's publications. It is the Librarian's aim that it should stand in the same relation to the House as the British Museum Library stands to the world of literature, a copy of every C.M.S. book and pamphlet finding its way thither for preservation and for reference in coming years. Its absorbent powers need to be elastic in these days of literary activity; and in this connexion it is interesting to find that whereas for the first Jubilee in 1848 the Society's special publications numbered only twelve, for the Three Years' Enterprise and the Centenary sixty different pamphlets and tracts were issued. These are on file in six complete sets, strongly bound in large quarto leather covers.

In common with every other Librarian, the C.M.S. custodian has difficulties from time to time in recovering volumes out on loan. Books, like umbrellas, have a habit of attaching themselves to new owners! Perhaps the longest C.M.S. loan

on record is that of a volume borrowed from the Library for *forty years* before it was returned. It must be added too that the borrower was the then Hon. Clerical Secretary, the Rev. Henry Venn !

A curious transaction between a borrower and lender of olden days is enshrined in one of the books on the Library shelves :—

‘ This book is of Mr. Martel o’ London, who linded it me in March 173½ to return him again.

‘ N.B.—I have writ him that j would return him this Book As Soon as he pleaseath to order, as he has not to this day 9th May 1742 Nor have had any News from him j suppose he doth give it me.’

And we suppose so too !

## CHAPTER XIII.

### IN THE MUSEUM.

Antiquities  
Idols and  
Relics.

In God's providence this panoramic view is presented to your notice that you may be constrained to supply these lands, without further delay, with the witnesses that the Master said He wished the Church to send there.—*A Missionary Bishop.*

THE Museum and Missionaries' Room is our next place of call. It has been only a very recent move—through the liberality of two anonymous friends of the Society—to convert this repository of curios into a rest and writing room for missionaries, who are often obliged to spend some waiting time in Salisbury Square. That a very real need has been met is abundantly evident by the use thus made of it, for we shall be sure to find some one or two representatives of 'the uttermost parts of the earth' in possession when we enter.

We walk up the worn stone steps of No. 18, Salisbury Square, and by a somewhat circuitous route through the Inquiry Office, and past the courtyard entrance, leading to the Shipping Department, we ascend a staircase in the wing of the old building, and are face to face with the Museum door.

It opens into a light oblong room with windows running almost the whole length of one side, and with a long table at one end, supplied with pens, ink and paper, magazines and newspapers, for the use of missionary visitors. A restful lounge, armchairs and occasional tables are disposed temptingly in the centre of the room. Glass cases occupy most of the wall space, filled with curios from all parts of the great mission-field. Under the windows and upon the mantelpiece, on the top of the glass cases and otherwise disposed, stand huge idols and quaintly fashioned cabinets ; while against the painted brick walls are affixed ominous-looking spears, arrows and shields, displayed in trophy fashion.

It is obviously impossible for us to linger over each exhibit grouped according to the country whence it comes. But the story connected with some curios is sometimes pathetic and often thrilling.

The first group to attract our attention is one which at first sight looks oddly out of place ; a portly silver teapot, with which silver teaspoons and sugar-tongs of no mean proportions are keeping company. Why should such an unromantic collection be promoted to the dignity of a place on the Museum shelves ? Ah ! if only that teapot could speak it would take us back to the very beginning of things C.M.S., and could well assert its claim to respect and honour. It was used probably for the first time in 1784, and thus was a 'Missionary teapot' from the first. For those who were to become fathers and Founders of the Church Missionary Society poured from it the fragrant beverage—then

so great a luxury as to be priced at five shillings per pound—to refresh each other as they discussed for the first time collectively the vital question of Foreign Missions.

The inscription engraved upon it runs thus : ' Bequeathed to the Eclectic Society by John Bacon, Esq., late one of its members, as a token of his affectionate regard.'

What was the Eclectic Society ? In 1783 a few clergymen and laymen began to meet fortnightly for the discussion of important topics in which they were collectively most interested. Their ' committee room ' was a first-floor room in the Castle and Falcon Hotel, Aldersgate Street, where, in 1795, the London Missionary Society had its birth, and where, in 1799, the Church Missionary Society was founded. Subsequently the Eclectic Meetings were held in the vestry of St. John's Chapel, Bedford Row, E.C., of which Richard Cecil was then the minister. Among the first members of the Eclectic Society in addition to the saintly Cecil and Simeon, were other equally revered men of God, such as the Revs. John Newton, Josiah Pratt, John Venn, and Basil Woodd. Conspicuous among the lay members was Mr. C. Elliott, notable as the father and grandfather of distinguished children (among them Charlotte Elliott the authoress of ' Just as I am,' and Sir Charles Elliott, late Lieut-Governor of Bengal) ; Mr. Jowett, who was father of the first Cambridge graduate sent out by the C.M.S. in 1812 ; Mr. Wilson, who was uncle to Daniel Wilson, afterwards Bishop of Calcutta ; and, lastly, the donor of the teapot, John Bacon, R.A., the celebrated sculptor. The latter was a man of deep piety and great humility, who,

after having executed noble statues to the memory of others, directed by his will that his own life should be commemorated only by a simple tablet bearing the following epitaph : ‘What I was as an artist seemed to me of some importance while I lived ; but what I really was as a believer in Jesus Christ is the only thing of importance to me *now*.’

Truly, then, that old-world silver teapot is a legacy that should be cherished, since hands that handled it were ‘holy hands, uplifted in prayer without wrath or doubting.’ Whose gifts were the spoons that fraternize so well with their old companion history does not relate. But each of the two pairs of sugar-tongs bears the inscription, ‘A token of unfeigned respect and gratitude from C. Simeon,’ and is a reliable witness to the fact that the sugar-basin was a conspicuous dish upon the tea-table more than a century ago !

From the explanatory cards attached to each exhibit we find that our Museum is indebted to our valued friend, the late Mrs. Isabella Bird Bishop, for many of its quaintest items. Here is a garland of amaranth, from Hawaii ; a flaying knife used in cannibal feasts from the Fiji Islands ; a prayer-wheel from Tibet ; socks made from human hair, worn by Ainu fishermen ; a Buddhist temple bell and rosary from China ; and a sorcerer’s wand used in exorcising malignant demons, given to the donor by a convert in Korea.

Next we notice the array of idols ranging from King Ockiya’s idol, 5 ft. 7 in. high, to an image of Krishna, 3 in. in height. Here are to be seen the well-known Indian deities, Krishna, and Vishnu, Brahma, Juggernaut and Durga Devi.

Here are the Japanese gods of wealth, Daikoku and Ofuku San ; and a Chinese idol, from a temple in Mid China which was first transmuted by the converts into a church and subsequently a school. That rare piece of carving in soapstone represents the Eight Immortals of the Taoist sect with the Lao-tsze at the top. Their Chinese name is Pa-Sien.

Ganesh, the elephant god, has more than one representative on these shelves ; as also has Buddha, of whom eight images have been brought hither from China, Burmah, Siam and Darjeeling. The West African idols of rude and almost shapeless design form a striking collection. Names familiar to C.M.S. literature figure here—so to speak—‘in the flesh.’ There stands Ikeiga, the principal god of the Ibo people. Once he occupied the place of honour in a Yoruba household, and to this hour he bears the blood-stains of fowls sacrificed to propitiate him. Near by is Ibeji, the god of twins, whose title needs explaining. When twin children are born, if one dies, an image representing the deceased is made to be worshipped by the surviving one in order that its life may be preserved. Close to this lies Shango’s thunderbolt. He is the god of thunder and lightning whom thousands of Yorubas worship from fear of being killed in one of the many storms to which they are subject. Near Ibeji is the idol called Ori, to whom very significant worship is performed. When a sacrifice is offered, the worshipper takes the animal, touches its head with his own forehead, religiously transferring to the pigeon or goat any calamity that may be impending, and then the bird or animal is killed. With the blood of the

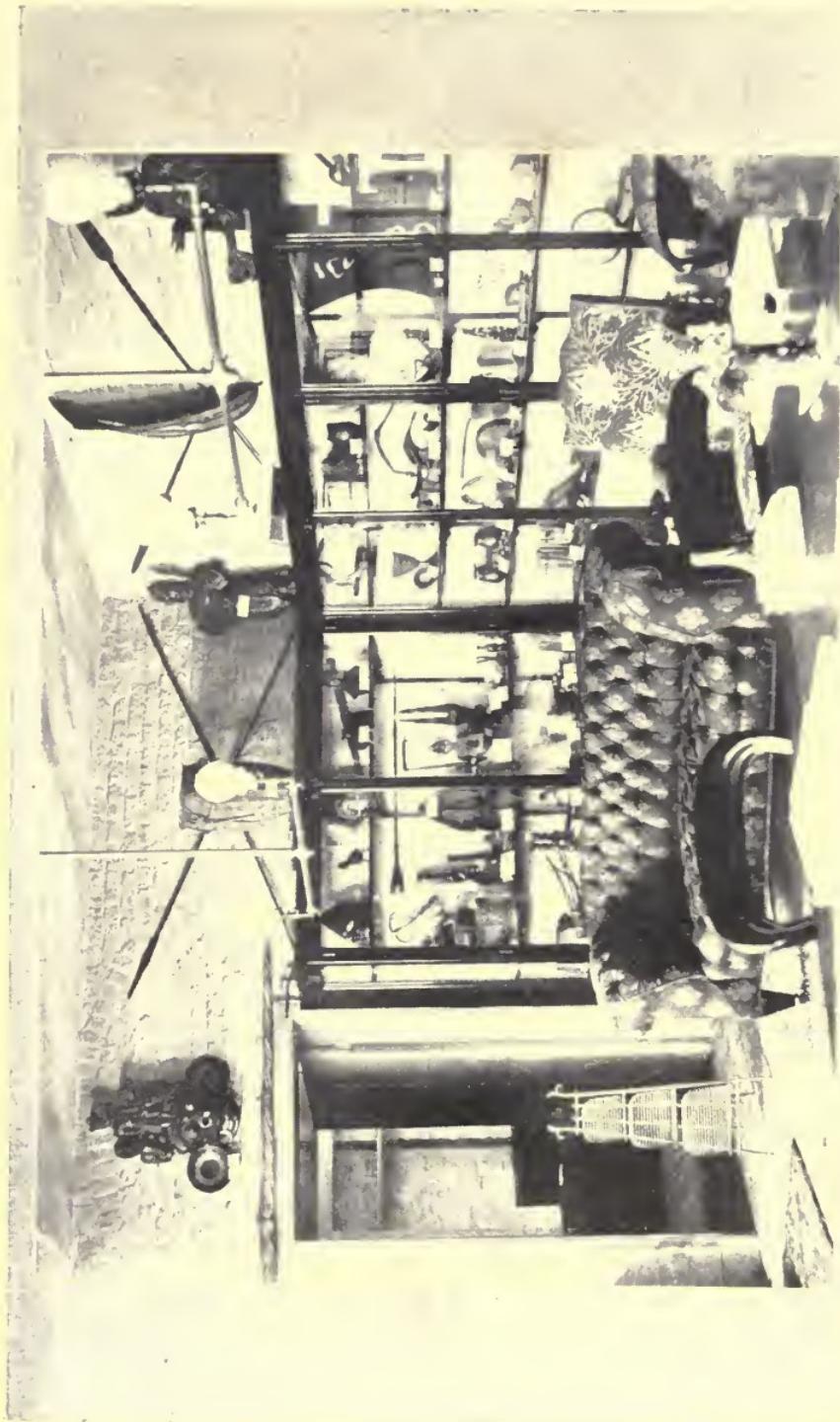
sacrifice he rubs his forehead, sprinkles some on a cowrie casket (supposed to be the habitation of the god), and upon the idol itself. Then the offerer and his family and friends feast themselves on the flesh of the animal with mirth and music. One of the most striking of the Indian idols is a granite image of the cobra, which, with a living cobra by its side, is worshipped by the Pulayars, the original low-caste inhabitants of Travancore.

Accessories to idol-worship figure prominently upon our Museum shelves, and it adds to their intrinsic interest to know that in some cases the idolaters renounced these most cherished possessions on becoming worshippers of the true God. Here are the Inao or pieces of whittled willow wood with shavings attached, offerings made to the Ainu deities. Near by are sticks of Chinese incense, paper cash, and paper clothing to be burnt before the ancestral tablet in order to provide the deceased relative in the spirit world with money and apparel. Yonder is a sacred spoon for taking holy water from the Ganges. Most peculiar of all, perhaps, is the Gao Mukhi, a red cloth bag shaped like a cow's head. The most holy place in which a Hindu can pray is inside a cow; this being (as a rule !) impossible, the next best thing is to tell the beads of a rosary in a cow's mouth. This also has disadvantages, so as a substitute this bag is employed. The worshipper puts one hand into the bag in which is concealed the rosary, and as the beads are 'told,' the name of the god worshipped is called aloud.

It is to be expected that among the exhibits will be found some relating to demon worship or exorcism and here they are. The first, although insigni-

fificant enough in appearance, has a terrible history. It is a stone that was once enshrined in a Hindu temple in a village on the Poongott Hills, South India. It represents a powerful demon called Moorti, much feared by the people, and was worshipped with offerings of blood and strong drink to propitiate it in times of sickness or of ravages of wild beasts. When the owners of the little temple became Christians, the stone was given up to their missionary teachers. Not far away on the same shelf is a devil-dancer's mask. The chief mode of devil-worship is that of dancing before the devil shrine. The hideousness of the mask is supposed to propitiate one of the countless demons who, the people imagine, are always hovering over them to blight their crops, to send them fever or cholera, or to take away their children. Devil-worship is the religion of the lower castes of Central and Southern India and Ceylon, but it is not confined to Asia. In the Yoruba country, West Africa, is worn yonder frightful head-dress when a devil-dance is made at an idol feast. And to wind up with, here is an image of the devil himself, taken from a devil-house on the Niger, and brought home by the venerable Bishop Crowther on his last visit to England.

For a moment let us notice two instruments of self-torture connected with the dark and cruel religions of a heathen people. That wooden shoe with spikes some two inches in length was once bound upon the foot of one of Siva's devotees in Ceylon, and yonder are iron hooks used by another of his worshippers in India, who inserted them for self-torture in the fleshy part of his back, thereby hoping to win merit and salvation.



*A Corner of the Museum and Missionaries' Room.*



Such are some of the curios that bring before us the terrible reality of the powers of darkness in Heathendom. What we shall look at next will remind us of how real, too, is the fight that is going on between light and darkness.

Alexander Mackay ! What memories are stirred by that name as it confronts us on the Museum curio label reclining against a few pieces of wooden type ! On the first pages of a missionary journal, whose leaves have been soaked with the salt sea-waves, is recorded Mackay's holy determination as soon as he caught sight of the African coast for the first time : 'I shall in the name and strength of God set up my printing press on the shores of the Victoria Nyanza, and I shall not cease to toil till the Story of the Cross of Christ be printed in the language of Karagwe and Uganda, and every man be taught to read it and believe it too.'

From the deeply interesting story of this brave pioneer's life we learn that on Saturday, October 11th, 1879, Mackay spent the day in carving (with his penknife) wooden types for making reading sheets for the people of his adoption, and was busy again on Monday. 'It is slow work,' he says in his diary, 'and I have only succeeded in making ten (wooden type letters) after hours' (two days) work.' But in other hands than his skilled ones, the work would have been much slower. Three days afterwards he is able to record, 'Have given away and taught a host of the alphabets printed from the types I have finished cutting.' The following week he was occupied all day long with readers at various stages. Some he would take into the workshop to teach while he was busy at the vice. A few days

later he was able to take to court over a dozen sheets of large alphabets, printed from his wooden types, and was hoping soon to print the Sunday service in Swahili, and to turn out enough copies to serve for many worshippers. And this was at a time when the busy missionary found food 'very hard to get,' and while many a day he had to work at the vice and lathe to get plantains, which stood to him in place of bread.

Meanwhile his pupils crowded round Mackay, spelling out their sheets all the time he worked. Day by day the people pleaded for instruction, and the first reading book available being a portion of Scripture, spiritual teaching was imbibed side by side with that which was secular. On November 5th, the day before the first anniversary of his arrival in Uganda, he printed a quantity of large-typed sheets of syllables and easy words in Luganda, partly from wooden and partly from leaden type, much of which latter he had cast himself. The little printing press was kept constantly going, and in fact could not cope with the demand for reading matter. Here, then, in these fragments of a crude wooden alphabet we are at the beginning of things in Uganda, the first rays of the light of God's Word that was to shine into thousands of Uganda's dark hearts and lives.

Hard by on the same shelf stands a battered smoke-begrimed candlestick made by Mackay himself ; it was his nightly companion for years. Were it endued with speech, what a story could it tell of those midnight hours of toil which the brave missionary—wearied in body, but unwearied<sup>†</sup> in soul—snatched from sleep in order to prosecute his burn-

ing ambition to win souls and to be 'the link between dying men and the dying Christ !'

Close beside these precious relics are others no less sacred. A dark blue flag—blue is the African colour for mourning—upon which the word *Ichabod* is stitched in white letters. The story circling around this sad relic of the death of the 'lion-hearted' Hannington, first Bishop of Eastern Equatorial Africa, is heart-stirring indeed. As we stand looking with reverent eyes upon the significant pennon and its companion, the watch worn by the martyred Bishop at the time of his death, let us recall some of the events that transpired and led to this great disaster on October 29th, 1885.

Mtesa, king of Uganda, had died a year previously and had been succeeded by his son, a mere boy. Mwanga, of a feeble and vacillating character, passionate, vindictive, timid and suspicious, together with his wily courtiers, soon evolved a pretext for attacking the Church, since they were alarmed at the progress which enlightened Christian views were making. The chiefs of Uganda have always looked upon an approach to their country from the north or north-east with extreme suspicion and dislike. When a rumour was current that white men had reached Busoga at the north-east corner of Victoria Nyanza (Mr. Thompson's party, which penetrated to upper Kavirondo in 1883-4), the unfriendly chiefs accused Mr. Mackay of conspiracy with the king's enemies and forcibly arrested him and some of his Christian native boys, the latter of whom went to a martyr's death.

Such was the state of affairs, but, alas ! all unknown to the Bishop and his friends, who encour-

aged him to try the new route through Masai-land. Alarm at a supposed invasion by white men was at its height, and the court was counselling the killing of all missionaries who were considered the forerunners of war, when tidings reached Uganda that a white Bishop was coming via the *back door*, viz., Busoga.

How Mwanga issued secret orders to kill the white man and his whole party, letting none escape, and how on October 29th, this terrible behest in respect of the noble Bishop and most of his followers was carried out, are details sad indeed. But we love to recall his dying testimony : ‘ I am about to die for the Baganda, and have purchased the road to them with my life.’

On February 4th, 1886, at sunrise, the Christians of Rabai, a mission freed-slave settlement near the coast, were wending their way to church, when they were startled by the sound of guns, and very soon the appearance of travel-stained messengers who came to say that the Bishop’s caravan—without the Bishop—was at hand. As the two Englishmen in charge of the mission-station hastened forward they met a *kilangozi*, or guide, bearing aloft this blue flag, with its white-lettered inscription *Ichabod*, ‘ The glory is departed ’ (1 Sam. iv. 21).

‘ Nothing,’ says Mr. Stock in his *History of the C.M.S.*, ‘ more touching than the incident of that flag—made by African hands alone, and carried by them 500 miles—is recorded in this book. They might well say, “ Alas, the glory ! ” yet the glory had not departed in reality. Few events of our time have manifested more of the glory of God than the death of Bishop Hannington. We who

knew him mourned deeply for one of the noblest men we had ever met ; but if he had lived to this day, could he have accomplished a fraction of what, by divine grace, his death has accomplished ? '

There is much more of interest on our Museum shelves which we cannot stay long enough now to discover. But it must be borne in mind that most of the portable curios, &c., which if brought together would fill this room to overflowing, are generally leading an active life on tour at Missionary Exhibitions and Meetings. Which fact may go to prove that there are no drones in Salisbury Square —not even among the antiquities !

## CHAPTER XIV.

### THE FOUR UNIONS.

Gleaners' Union.  
Lay Workers' Union.  
Clergy Union.  
Ladies' Union.

When a soul catches the sweet infection of Christ's Spirit it goes off in earnest seeking after the souls of others. It is impossible for Andrew to stay by the side of Jesus, in selfish enjoyment, as it would be, while he knows that lonely, Christless Peter is wandering on the shores of Galilee, knowing nothing of such a Saviour.—*A speaker at the first G.U. Anniversary.*

**T**HE principle that Union is Strength is firmly believed and acted upon in Salisbury Square. Altogether four large Unions have their head quarters at the House, and are influencing four large sections of C.M.S. constituents in multifarious ways.

The largest, best known and most comprehensive, although not the oldest, is the Gleaners' Union, founded in 1886, and we are fortunate in being conducted personally by its Secretary, Mr E. M. Anderson, to its work-room in No. 18. Unless we had a guide we might find it somewhat difficult to thread the passages and staircases leading thither. On our way we learn the story of the 'G.U.' from its beginning.

The idea for a world-wide Union for Prayer and Work arose out of a desire to perpetuate the influ-





*The Gleaners' Work-Room.*

ence of the ‘February Simultaneous Meetings’ campaign in 1886, when C.M.S. meetings were held in 170 towns in England and Wales, and in reference to which Archbishop Benson uttered a memorable prediction, ‘*We shall feel the effect.*’

The new organization, which was first started as a simple Union through the medium of the *Gleaner*, applicants for membership writing direct to the Editor, Mr. Eugene Stock, was an immediate success. The first member was enrolled<sup>1</sup> in July, 1886, and in ten months’ time 6,000 names were upon the Register, all by direct correspondence, and without any organization locally or in Salisbury Square. Branches were subsequently spontaneously started, and the movement went forward by leaps and bounds, until to-day the number registered from the beginning stands at over 158,000, while there are at least half as many living members, and 1,104 branches, without counting those in the Colonies.

We have reached the door of the room where the detailed work of the Union, the enrolling of names, the keeping of the Registers, &c., is carried on, and a very cheerful ‘Come in’ is accorded to our entrance. Miss Anderson, the Registrar, who has been for fourteen years in charge of a band of some twenty voluntary workers, and Miss Frere, her helper, come forward prepared to answer our numerous inquiries, although we might have come on a more convenient day, for just now the issue of the Motto Cards and Booklets is going on, and rows of workers—busy as they can be folding, addressing and packing—are seated at the long table that runs down the centre of the room.

The first thing of interest shown us are the Enrol-

ment Registers, fifteen thick volumes with a page surface measuring 15 x 10 in., which fill bookshelves on the right of the room. Each book contains 10,000 names of members in Great Britain alone. Separate Registers are kept for Foreign and Colonial members.

Opening Vol. I., we glance with peculiar interest at the earliest names enrolled. They are truly typical of the cosmopolitan character of the Union. A Bishop, a theological student, a farm labourer, an engine driver and a bedridden woman in a hospital were among the first to join.

Then below this row of imposing books stand thirty-one geographical Registers—a number that is always increasing, of which London demands five for its exclusive use, and Ireland three. This double entry of every member's name is a necessity to assist in the formation of Branches from time to time, when all the names enrolled from a certain neighbourhood or parish can be given as a complete list to the Secretary.

The labour involved in keeping in touch with all parts of an organization that has become worldwide is not small, neither would the cost be but for the delightful fact that the largest part of the detailed work is borne by a band of volunteer ladies, who spend hours and days every week in this room, engaged in such duties as the entering of names, addressing of envelopes, folding of pamphlets, &c. Truly 'the labour of love is the music of life.'

Sometimes there are as many as 130 new names to be enrolled in a day; and when we see the care with which all the books are kept, we realize that here is no perfunctory toil.

The Registrar smiles when we ask her if any difficulties arise about registration. ‘If only our kind G.U. Secretaries *everywhere* would keep their lists of members correctly, much time would be saved up here,’ she says. ‘For instance, one such helper sends a name and number thus, “Mrs. Hazymind, 1,747.” That means we turn to Vol. I. in our Registers; but alas! 1,747 is “Mr. Smith” and against that name occurs the word, “deceased.” What does it mean? A weary and fruitless search, and then a humbly-worded suggestion to the local Secretary that perhaps a mistake has been made. Back comes the reply, “I find I left the first two figures out. Mrs. Hazymind (my mother) joined four years ago; her number is 121,747.”’

But Secretaries are not the only people occasionally responsible for accidents which temporarily bring the workers in Salisbury Square into disrepute for apparent obtuseness, neglect, &c., &c. Who is to blame for the surprising silence that ensues when a lady encloses a shilling, and desires to join the Union, but quite forgets to give any address beyond ‘Brandnew House,’ and the postmark is illegible? A whole year will elapse, and then perhaps a strong remonstrance comes with a renewed application—and fortunately the address in full.

After we have watched the deft folding of renewal forms and booklets round the Motto Card, we admire the beautiful scroll, painted for this room by one of its most indefatigable workers, Miss Janvrin. Stretching along the wall above the Registers the words stand out with impressive clearness. ‘Other sheep I have . . . them also I must bring’—truly an inspiring motto.

A great deal of miscellaneous work apart from their specific interests is cheerfully carried out from time to time by the ladies in the G.U. Room. For example, during 1904 they successfully completed the lengthy task of making out a new Register of Members for the Clergy Union, which involved the filling in of over 1,800 index cards, and they continue to register all new members. When costumes sent out on loan from the House come back with signs of wear and tear upon them, the Loan Department despatches them forthwith to the Gleaners' Room ; knowing full well that mending will be skilfully and promptly carried out upon the torn *Kimono* or *Sari*, as the case may be. If the Editorial Department requires help in verifying indices, or in folding and addressing circular letters, it turns, and never turns in vain, to these willing fellow-labourers. And, as we shall see when we visit 'the Social Side' of the House, it is they who are always ready literally to 'serve tables' when afternoon tea is required, whether for sixteen, sixty, or six hundred people !

We reluctantly leave the group of happy-faced workers, and, under the guidance of Mr. Anderson, make our way to his room next to the Book Room. He combines two offices, viz., that of Assistant Home Secretary and Secretary of the Gleaners' Union. When we reach his room he tells us one or two more interesting items about the Gleaners' Union. Most of the helpers we have just seen have some special link with the foreign field. Some are candidates rejected on health grounds ; others have given up some of their dearest relatives for the Master's service abroad. The two ladies who first

took charge of G.U. work are now in China, viz., Mrs. Horder and Mrs. Beauchamp. Two more workers have recently left for India.

Of the 1,104 Branches, forty-seven are supporting their Own Missionaries besides the fourteen supported by the Union as a whole.

In 1897 the Gleaners' Union ceased to be connected with the Editorial Department and became a recognized branch of the Home Department, with Mr. Anderson in practical charge of it as Secretary to the Gleaners' Union Auxiliary Committee. Through his hands first all the correspondence amounting to some hundreds of communications yearly, passes, and also the financial accounts. He undertakes to provide the special missionary deputations which Branches lawfully demand for Annual Meetings, and (unlawfully !) desire for their smaller gatherings ; and it is in this small office that he interviews Branch Secretaries and other callers on G.U. business. As one who has been upon the House staff for sixteen years, the inquiries he deals with are manifold and miscellaneous. He reminds us that the G.U. must ever be associated with the wonderful story of Uganda since, if we turn to Mr. Stock's *History of the C.M.S.*, we shall find that Bishop Tucker has often said, 'England owes the greatest empire she now rules over in Central Africa to a memorable meeting of the Gleaners' Union in Exeter Hall, October 3rd, 1891.'

Always during the Anniversary of the Society, and also that of the Union (when held in London), a Meeting or Conference of G.U. Secretaries takes place in the Committee Room in Salisbury Square. Every year has seen a fresh development of the

one simple original idea—that of union—bringing the Lord's people together to plead at the Mercy Seat, to search the Scriptures, to look out upon God's world and to confer upon their consequent responsibilities.

The next largest Union is the oldest of all that regard Salisbury Square as head quarters. The Lay Workers' Union owes its inception to a Conference of Sunday-school Teachers held at the House in 1882. It was asked why should not men who are to get up missionary addresses obtain help and instruction by coming to Salisbury Square? Very soon the idea took shape in the formation of the Lay Workers' Union for London, the late Earl Cairns accepting the office of President, its first Hon. Secretaries being Lieut.-Colonel (then Captain) Seton Churchill, and Mr. E. Mantle. In 1885 Mr. T. G. Hughes became joint-Secretary, and in the following year Mr. G. A. King was also appointed. These are the two Hon. Secretaries at the present time, and although there is no L.W.U. office in Salisbury Square, we shall be sure to meet one or both of them if we frequent the House, whither they and their colleagues come for business interviews.

'From the date when the new wing of the Church Missionary House was opened,' we are told by Mr. Hughes, 'the meetings of the London Union have been held continuously in the new Committee Room. Prior to this, the meetings took place in the old Committee Room, where we now meet only for tea and social intercourse.'

Although originally started 'for London,' the area of the Union has extended to the provinces, and many of the large centres have well-established

and efficient Lay Workers' Unions. We learn also that there are no fewer than sixty parochial missionary bands for men affiliated to the London Union, in addition to several similar bands in the provinces. Many of these bands have adopted a name from those of tribes amongst whom the C.M.S. labours. For instance, the first band elected to call itself 'Mpwapwas,' perhaps because it presented a difficulty in pronunciation and would not be easily forgotten !

Amongst many similar activities of the L.W.U. which bring its Secretaries and prominent workers continually to the House, are the arrangements for Public Meetings for Men, the supply of speakers for Addresses and Lectures to Adults and Children, and a Candidates' Preparation Class (held jointly with the Home Preparation Union).

Altogether the total membership of the one hundred Lay Unions and Bands approximates to 2,500. The *C.M.S. Lay Workers' Union Monthly Paper*, although not edited at head quarters is published there, and is the medium of communication between members of this growing and important organization.

As a natural outcome of growth the Laymen's Union has recently been formed with the avowed object of not only combining all the existing Unions and Bands, but of attracting many more members. With this end in view the organizers tell us that they intend to labour until there is not a town or even village in the Kingdom where a recruiting sergeant in the person of a L.U. representative is not found. May their prayers and hopes be abundantly fulfilled !

It was in connexion with this and the two other

Unions we are now to hear about that the Committee said in their *Annual Report* in 1885, 'The Church Missionary Society is seen to be not only a business office, but also, more and more, a centre of prayer, study and work for the Lord. The large new Committee Room has been crowded with sympathizing fellow-workers and earnest students of Missions nearly fifty times in the past year.'

During that same year, 1885, the Clergy Union sprang into being, first known as the London C.M.S. Younger Clergy Union, having the Rev. T. W. Drury as President and the Rev. W. Ostle as Secretary. Its first Conference was held in the spring, and by the autumn it was in full activity, holding regular meetings at the House. Its avowed object was to unite in one body all the clergy in the metropolitan area who were interested in the work of the C.M.S., for prayer and study and co-operation on behalf of Foreign Missions. Since then, we learn from some of its representatives who frequent the House, sixty-six branches have been formed in all parts of England, with about 1,800 members, one hundred of whom have been accepted as C.M.S. missionaries, while several more have gone abroad under other Societies.

There is a central committee whose work centres in Salisbury Square, and we also learn that the *C.U. Quarterly Paper*, which is sent free to every member and which contains news of the Union, sermons, illustrations, &c., is printed and issued by the Society at headquarters. Nevertheless, the greater part of the work of this Union, excepting that of the London Branch, is carried on outside the House. All correspondence is received at head

quarters, where it is the business of one clerk to issue notices and to despatch C.U. literature on application.

Ten years ago (January, 1895) the Younger Clergy Unions then existing took an important step by forming themselves into a Federation, and in 1901 they formally dropped the title ‘Younger’ and became one all-inclusive ‘Clergy Union,’ although, we are told, local Branches still possess the right to impose age limits, and there is a rule limiting the age of members of committee.

This Union arranges various Clerical Conferences, also an Annual Meeting on the day of the Anniversary—not at the House, but in Sion College—and a Breakfast during the Church Congress.

Another important Union, also begun in 1885, is ‘at home’ in Salisbury Square, and as to-day is the third Thursday in the month we shall find the Hon. Secretaries and a goodly band of members of the Ladies’ C.M. Union for London in the Committee Room, assembled for their monthly meeting. Mrs. Mills and Miss White, the Hon. Central Secretaries, greet us, and in a few minutes before the meeting begins proceed to give us some interesting details. In the Society’s early days it depended largely upon the energy and interest of women at home for the collection of money, circulation of literature, &c.; but in 1885 more organized effort among them directed from head quarters appeared highly desirable in view of the forward movement then taking place. A preliminary Conference of London ladies was held in the large new Committee Room—five days after the clergy had initiated their Union—and the result was the formation of the Ladies’ Church

Missionary Union for London, which now has thirty-one Branches and over 1,200 members. 'Thirty-two of the London L.U.,' says Mrs. Mills, 'have been, or are now, in the foreign field.' This Union is constantly in evidence at the House, although the heavy correspondence it entails is done by its Hon. Secretaries at their own homes. Social evenings for women are some of its special activities, and bring together Sunday-school teachers and superintendents, young business women, post office lady clerks, Y.W.C.A. and parochial Bible-class members, on different evenings to enjoy social missionary intercourse and to hear missionary or other speakers. The old House on these occasions presents an animated scene.

The London L.U. has been very successful too in raising funds. Over £550 passes through the Treasurer's hands in the course of the year; and the needlework dépôt belonging to it in Bayswater, to which members contribute about £360 worth of goods every year, is a most valuable branch of its work. In addition to this the L.L.U. supports its Own Missionary, while another lady, a C.M.S. honorary worker in India, was once its Central Secretary. A Reading Union and Lending Library are two helpful features, whilst the many regular prayer-meetings established among the Branches throughout the metropolitan area are a sure indication of past and future blessing.

One very tangible result of the Ladies' Union has been the formation of a voluntary C.M.S. choir, which Mr. Charles Strong, as the official director of music for the Society, has always conducted. It rendered its initial service at the first Gleaners'

Union Anniversary. Practices were held at first at the houses of friends at Hampstead, Kensington, &c.; but later the Choir met, and has continued to meet, in the House, the Museum of late being requisitioned as Concert Room ! This is the Choir whose normal strength is about 130 voices, which leads the singing at all the large C.M.S. meetings in Exeter Hall, Queen's Hall and which—augmented by some 600 new members—filled the choir benches from platform to organ at the Royal Albert Hall on May 2nd, 1905, where, for the first time the Evening Meeting of the Anniversary took place. The arrangements, both secretarial and musical, for all such events are an item gladly added by the Cashier to the many duties of which we heard in the Cash Office ; and on several occasions he has added his services as a soloist.

But the London L.U. is only one of sixteen Ladies' Unions which have evolved from the original movement, and the description just given us of one must serve for the rest, for the same high aim and happy methods prevail in each. There are fifteen large provincial Ladies' Unions. Nine of these Unions, together with the one in London, formed into a Federation with the object of bringing themselves into closer touch with one another and with the Women's Department (while preserving their own independence), of promoting the growth of new Unions, and of arranging Conferences from time to time. The Hon. Secretary of the Federation is Mrs. Charles Moule. A very practical and business-like Annual Conference of Federated Unions takes place, 'in such place as may be arranged,' to quote the words of the laws and regulations.

But the London Ladies' Union Meeting is about

to begin ; Bishop Ingham, the Chairman, steps on to the daïs, and at the workers' kind invitation we will remain for this meeting, at which a lady missionary from Japan is going to speak. As we kneel in silent prayer—the remembrance of all we have heard about the four Unions fresh in our minds—let us ask, concerning the members of each, that the Saviour's petition may be answered, ' That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us ; that the world may believe that Thou hast sent Me.'

## CHAPTER XV.

### THE SOCIAL SIDE.

Hospitality  
and  
Recreation.

The two great characteristics of the Society have ever been trustfulness and warmth—a joyful trustfulness in God and then in one another, a warmth and a glow.—*Dr. E. H. Bickersteth, late Bishop of Exeter.*

FOR a few minutes before we say good-bye to one another, shall we rest and talk over the social side of the House ? We can quite imagine that those who are seldom able to visit the head quarters of the Society can scarcely realize that the grim-visaged old House, with its echoes of hurrying feet and glimpses of earnest grave-faced men and women absorbed in business that leaves leisure hardly so much as to eat, can have a social side. In one sense it never can be wholly *en fête*. The House takes its moments of recreation at rare intervals and in sections ; always combining something more solid than mere entertainment with every ‘social’ event.

One of the first and most notable of the social events that has ever taken place in Salisbury Square was the reception by the President and Lady Kennaway of the Bishops attending the Lambeth

Conference in 1888. At the meeting which followed social intercourse and refreshments, the Bishop of Mississippi spoke for the American Episcopate, and the Archbishop of Dublin (Lord Plunket) for the Church in Ireland, while Archbishop Benson made a singularly graceful speech. Bishop Crowther was among those C.M.S. representatives who welcomed the visitors to the House.

But there are many joyous intervals every month and year in the House itself that leave bright memories behind them. The C.M.S. has the privilege again and again of extending hospitality to groups of happy-faced men and women, sometimes bound by only a very slight tie of relationship to it. Not only the Society's Unions, but the London Banks' Prayer Union, the Secretaries' Association, &c., meet for tea before or after their gatherings. The Candidates-in-Training find a social half hour over the teacups an altogether happy item of the afternoon when they gather for their special (location) meeting, of which we have heard already. The Gleaners' Union Anniversary Conference in May, and again in November, if held in London, is followed by a happy hum of voices in the tea-room. The Kennaway Society's Photographic Exhibition is preceded by afternoon tea, to which members and friends and the Secretaries are invited. The members of the Thursday Afternoon Prayer Meeting who live at a distance are always invited to adjourn to the Old Committee Room for a cup of tea and bread and butter, towards the expense of which the modest sum of twopence is invited from each recipient. On almost all these occasions it is from the Gleaners' Union Room and Women's



*Afternoon Tea before the Annual Sermon.*



Department that willing helpers come; and a small staff of ladies, chiefly the G.U. workers, are responsible for seeing that the guests are served with refreshments. Sometimes the catering assumes quite large proportions, when many pounds' weight of cake and bread and butter are required and gallons of tea are in requisition. It is needless to say that such expense is borne by special funds, and very often by one or more generous donors.

There are one or two special social events that stand out with prominence amongst a multitude of lesser gatherings. The oldest established undoubtedly is the Afternoon Tea before the St. Bride's Annual Sermon. Those who have once participated in this are not likely to forget it, or to need a description of the event. Just before five o'clock, streams of May Meeting arrivals from country and suburbs converge in Salisbury Square. One small company threads its way up from Sion College on the Embankment, where the prayer-meeting preliminary to the whole Anniversary has just taken place. Clergymen and their wives or groups of other C.M.S. supporters in twos and threes are making their way through Salisbury Court across the Square, and up the well-worn steps of the House. Inside, every moment, the throng grows denser, the greetings and hand-shakes are multiplied as friend meets friend, unexpectedly or by appointment, in the Hall, on the staircase, in the Committee Rooms, the Library or the Book Room; vigorous conversations are taking place everywhere—in the lobby, in the vestibule, on the landing or at any corner that happens to be convenient. Happy laughter rings out again and again, and the hum of voices grows almost deafening.

The interval is a very short one : by half-past five the crowd is dispersing in the direction of St. Bride's ; but how many ties of friendship are knitted up and hearts warmed by a few minutes' intercourse that have bridged perhaps a chasm of years. If iron sharpeneth iron and a man's countenance that of his friend, the House on St. Bride's afternoon is surely a good place to watch the process being carried on !

Another much more modern annual event is the Nurses' Conversazione in the spring. It is no slight undertaking of the M.M.A. through the Women's Department to receive and entertain some 500 nurses from the Metropolitan Hospitals and Nursing Homes throughout an afternoon and evening. For this big Social an immense amount of arrangement and disarrangement has to be made, and is cheerfully endured by Secretaries and staff. Offices are temporarily abandoned, and metamorphosed. The Library, perhaps, becomes a Japanese reception-room. The private room sacred to the Secretary in charge of Group No. I. is invaded by a body of nurse-visitors anxious to investigate the models of hospitals in India and China. A lantern lecture is going on in the large Committee Room, &c., &c. The aim of this function is the altogether delightful one of fostering missionary interest among the noble nursing profession.

But the social side of the House is far from being represented wholly by such events, interesting though they are. The staff itself, apart from the work of the Society with which it is bound up, has originated its own methods of recreation, and the Kennaway Association is one of which its members are justly proud. It has for its object

the physical, mental and social welfare of its members. Its membership is confined to the staff of the C.M. House and to such friends of the staff as may be elected.

The Kennaway Athletic Association was definitely set on foot at a meeting of the House Staff on December 19th, 1892, the President of the Society kindly allowing his name to be incorporated in its title and becoming patron. The office of President was first filled by Mr. Wigram, and after him by Preb. H. E. Fox. The various Secretaries, Assistant Secretaries and other officials at Salisbury Square, as well as some former Secretaries, are Vice-Presidents, and several members of the Committee are Vice-Patrons.

At first the Association comprised the sports of cricket and football, while subsequently cycling, swimming and table tennis were added. At a later date, when the Photographic Club came into being, the word 'Athletic' was omitted from the title.

The three principal divisions now are the Cricket Club, the Photographic Society, and the Swimming Section. The present year witnessed the thirteenth Kennaway cricket season, and the fixtures included amongst many others two against 'Limpisfield,' which certainly caused great excitement among the small boys of the C.M. Home who delight to play the C.M. House.

On Tuesday and Thursday evenings—practice nights—as a rule the Kennaway cricket colours, red, green and white, may be seen in Tufnell Park Recreation Ground—their home field.

The Swimming Club, which, by the way, is affiliated to the Southern Counties' Amateur Swim-

ming Association, contents itself with quarters very near 'home,' viz., St. Bride's Baths, close to St. Bride's Church, a stone's throw from the House. Some quite exciting swimming entertainments have taken place annually, and we are shown a programme of events on the last occasion, when prizes for novice races, club championship, neat diving, wash-tub duel, plunging, swimming on the back, blindfold-donkey race, obstacle race, &c., were won by the dark blue and white competitors.

The Photographic Society is perhaps the most popular and widely beneficial of all. Certainly we are personally indebted to it, as its members have generously combined to illustrate our visit to the House, and for months in 1905 have been busy securing the photographs and portraits that depict the work and workers in Salisbury Square. It has a large and increasing membership, and it is financially independent of the Association. Once a month a meeting is held at which usually some scientific demonstration is given. Not long ago, a fellow of the Royal Photographic Society kindly lectured on Photography in Natural Colours. On other occasions demonstrations of the carbon, auto-pastel, self-toning and other printing processes were given. Very often lantern lectures are given with slides produced by the K.A. member who is speaking. Such, for instance, were 'Holiday Experiences, Photographic and Otherwise,' illustrated lectures on Switzerland, Scotland and North Wales, &c.

Occasionally on a Saturday afternoon a group of members will go off on a Photographic Ramble;

and many a holiday hour in the summer is devoted to the art. Quite one of the most helpful features is the circulating of a number of photographic periodicals among the members. But the interest of the Photographic Society culminates in the month of December, when their Annual Competition and Exhibition of Members' Work takes place.

Here is a catalogue of the Fourth Exhibition, that for 1904. After tea had been served in the Old Committee Room, the visitors went into the Library, which had been cleverly converted into an Exhibition Room for the photographs. The first and second prizes, presented by Prebendary Fox, that year were won by 'A Portrait' and by a landscape, 'Where peace doth dwell serene.' So keen has been the competition to secure the honour of a place amongst the prize-winners that, with one or two exceptions, no member has succeeded in carrying off the same prize in successive years. The titles of the photographs, such as 'A Sunlit Copse,' 'In a Welsh Glen,' &c., well described their subjects, and the pictures themselves drew forth many admiring comments. Prizes had also been offered by the President of the K.A. for Domestic or Home-life Competition (under which 'A Quiet Half-hour with the Microscope' came in); for the best set of Post cards and for the best set of Lantern Slides. Then there were prize pictures of former years to be seen, &c., &c. Subsequently the company adjourned to the large Committee Room for the President's address, an exhibition of members' lantern slides, and a lecture by a Vice-President (the Rev. F. Baylis) on 'The Velocity of Light as a Factor in

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Modern Science,' illustrated by lantern slides and experiments with light and electric waves.

We must not linger over the social side of the House, although probably every one connected with 'Salisbury Square' could give us happy reminiscences. The 156 workers are bound together in the best of all bonds—service for the King; and they can testify that His service brings with it, as Dr. Bickersteth described it, 'a warmth and a glow,' a joyousness of heart and life that is consistent with their holy calling, and is indeed 'perfect freedom.' For 'where the Spirit of the Lord is there is liberty.'

\*       \*       \*       \*

As we come away down the familiar staircase and step out into Salisbury Square, some lines, the translation of a sonnet by the old German poet Spitta, are ringing in our ears:—

O happy house where Thou art not forgot,  
Where joy is flowing full and free ;  
O happy house, where every wound is brought,  
Physician, Comforter, to Thee ;  
Until at last, earth's day's work ended,  
All meet Thee in that Home above  
From whence Thou camest, where Thou hast ascended,  
Thy heaven of glory and of love !



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